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STUDIES IN HISTORY, ECONOMICS AND PUBLIC LAW

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COLUMBIA UNIVERSITY

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THE ORIGINS OF THE ISLAMIC STATE

BEING A TRANSLATION FROM THE ARABIC
ACCOMPANIED WITH ANNOTATIONS
GEOGRAPHIC AND HISTORIC NOTES OF THE

KITÂB FUTÛḤ AL-BULDAN

OF

al-Imam abu-I 'Abbas Aḥmad ibn-Jabir al-Baladhuri

BY

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THE FACULTY OF POLITICAL SCIENCE OF
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To

MY TEACHER, FRIEND AND COLLEAGUE,
PROFESSOR RICHARD J. H. GOTTHEIL, PH.D.
OF COLUMBIA UNIVERSITY

FOREWORD

INTEREST in the Nearer East has increased our desire to know as accurately as is possible the beginnings of the faith and of the various states that have played so important a part in its history. The Arabs themselves have had, from the earliest times, a keen sense for historical tradition and an equally keen desire to preserve that tradition in writing. There is, perhaps, no people of earlier times that has left us so large an amount of documentary evidence as to its beginnings as they have. The evidence, of course, needs sifting and sorting according to the canons of criticism we have learned to employ in all such cases. But, this work cannot be done by Oriental scholars alone, whose time is often taken up largely with the philological and literary examination of the texts that have come down to us. It is, therefore, eminently a part of their duty to render these texts accessible to students of history who are not masters of the Arabic language.

Dr. Hitti has undertaken this task in connection with the record of one of the earliest Arab historians whose work has been preserved. Since its publication in 1866 by Professor de Goeje, al-Balâdhuri's "Futûḥ al-Bulḍān" has been recognized as one of our chief authorities for the period during which the Arab state was in process of formation. This task of translating has not been a simple one: proof is that the attempt has not been made before this. The style of al-Balâdhuri is often cryptic and unintelligible. This is perhaps due to the fact that the work, as it has reached us, is a shortened edition of a much larger one

which, though existent up to the seventeenth century, has not been found in any of the collections of manuscripts to which we have access. In its present form, the work mentions often men and matters that probably were treated of in the longer recension, but of which now we know nothing. Dr. Hitti's translation is, therefore, in a certain sense also, a commentary and an exposition. As such, I trust that it will be found useful to Orientalists as well as to students of history. His fine sense for the niceties of Arabic expression has often enabled him to get through a thicket that is impenetrable to us Westerners.

RICHARD GOTTHEIL.

COLUMBIA UNIVERSITY, JANUARY, 1916.

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INTRODUCTION

ARABIC HISTORIOGRAPHY WITH SPÉCIAL RÉFÉRENCE TO AL-BALÂDIURI

ALTHOUGH rudimentary éléments of historiography can be traced back to the description of the "days", *i. e.*, the battles between the tribes, and such stories as the "Ma'rib dam", "the owners of the éléphant" and the digging of the "Zamzam well"—all of pre-Islamic antiquity—, yet Arabic historical writing, in the strict sense of the term, is a branch of Islamic literature. Interest in Muḥammad necessitated the compilation of traditions (Ar. *ḥadīth*) relating to the life and campaigns of the Prophet and his companions. The communistic theocracy of warriors under the early caliphs, and particularly 'Umar's System of assigning state pensions to Moslems according to their kinship to the Prophet, gave impetus to the study of genealogy in which even pagan Arabs, who attached spécial importance to descent, were interested. The elucidation of passages in poetry, one of the earliest and most fully-developed modes of expression among the Arabs, and the necessity of determining persons and places referred to in their religious literature made philologists apply themselves to historical research. The three sources of Arabian history therefore are: (1) pre-Islamic stories, (2) traditions relative to the life and campaigns of the Prophet and the companions, and (3) genealogical lists and poetical compositions. The earliest books of history are: biography (*sīrah*), books of campaigns (*maghāzī*), and books of genealogy and clans (*ansāb wa-tabāḥāt*).

The domains of theology, law and history in their early rise overlap and are not sharply defined from one another.

No student of Arabic literature fails to be impressed with the fact that the bearers of the torch of learning among the Arabs were in most cases of foreign and particularly of Persian stock. This is to be explained by the fact that public opinion considered it contemptible for the Arab to busy himself with the pursuit of knowledge to the neglect of the noble art of warring. To this general tendency, however, studying anecdotes, transmitting traditions, and remembering stories—especially if they commemorated the deeds of heroes, orators and poets, formed a conspicuous example. We read in *al-Mas'ûdi*¹ that Mu'âwiyah the founder of the Umayyad dynasty "devoted one-third of the night to the reading of the news and battles of the Arabs and non-Arabs." We also read in *al-Bayân*² that al-Manṣûr the Abbasid caliph after long hesitation decided to put abu-Muslim al-Khuraṣani to death as a result of hearing an anecdote about Sapor the Persian king. One of the favorite sayings in early Islam was the following found in *al-'lkd al-Farid*³: "For kings the study of genealogy and histories, for warriors the study of battles and biography, and for merchants the study of writing and arithmetic."

The chief source from which history writing flowed was tradition (*ḥadith*). It was a pious custom that when Moslems met, one should ask for news (*ḥadith*), and the other should relate a saying or anecdote of Muḥammad. Each event is related in words of eyewitnesses or contemporaries and transmitted to the final narrator through a chain of intermediate reporters. The authenticity of the reported fact

¹ Vol. v, p. 77, Paris, 1869.

² *al-Jahiz*, vol. ii, pp. 154-155, Cairo, 1313 A. H.

³ Vol. i, p. 198, Cairo, 1293 A. H.

depends on (1) the continuity of the chain and (2) the confidence in each reporter. Thus would al-Balādhuri start his narrative regarding the campaign of the Prophet against Najrān:¹ " Bakr ibn-al-Haitham related to me, that 'Abdallāh ibn-Ṣāliḥ related to him, on the authority of al-Laith ibn-Sa'd, on the authority of Yuḥus ibn-Ziyaḍ al-Aili, on the authority of az-Zuhri, who said. . . ."

This form of historic composition is unique in the case of the Arabs and meets the most essential requirements of modern historiography, namely, " back to the source " and " trace the line of authorities." The system, however, has its drawbacks in that it crystallized the record of events and rendered deviation from the trodden path sacrilegious. Aside from the use of judgment in the choice of *isnad*—the series of authorities—the Arabian authors exercised very little power of analysis, criticism, comparison or inference, their golden rule being " what has been once well said need not be told again." At-Ṭabari, in the introduction to his great work, gives expression to that principle, where, conscious of the exception that many of his readers might take to some of his reports, he pleads,² " We only transmit to others what has been transmitted to us."

Another way of handling traditions is that in which the compiler combines different traditions into one continuous whole, prefixing a statement of his authorities or contenting himself by interrupting the narrative, wherever need may be, by citing the particular authority. While al-Balādhuri is an exponent of the former type and spares no pains in basing every fact, whenever possible, on an independent *isnad*, yet he sometimes resorts to the other method as he himself acknowledges in the first lines of his *Futūḥ* (p. 15) :

¹ *Futuh al-Buldan*, p. 98.

² Vol. i, p. 7, ed. De Goeje, Leiden, 1879-1881.

"I have been informed by certain men learned in tradition, biography and the conquest of the lands whose narratives I transmitted, abridged and pieced up together into one whole," etc. Where his store of authorities fails him, al-Balâdhuri introduces his narratives by "they said," or "he said," or "it was said."

On a geographical basis, Moslem tradition may be grouped into two categories: (i) that of al-Madinah as represented by Muḥammad ibn-Ishâk and al-Wâḳidi, and (2) that of al-Trâḳ. Notwithstanding the fact that al-Balâdhuri lived in Baghdâd, the tradition of al-Madinah, which for obvious reasons is more reliable than that of al-Irak, forms the basis of his works.

History, whose domain in the time of the first four caliphs was not sharply defined, made its full appearance, and was recorded for the first time under the sway of the Umayyads. According to *al-Fihrist*,¹ Mu'awiyah ibn-abi-Sufyân² summoned from al-Yaman one, 'Abid ibn-Sharyah, and asked him about past events, histories of the Arabs and foreign kings and "ordered that the answers be recorded." This "book of the kings and past events," however, is lost.

The early favorite forms of writing history were biography, genealogy and description of campaigns. The oldest biography is *Sîr at Rasûl Allâh* written for al-Manṣûr by ibn-Ishâk (d. 151.'767). This we do not possess in its original form but only in the recension of ibn-Hishâm (d. 213.'834). Genealogy borders on biography and, calling for elucidation, both lead on to history. Genealogical books were first written in the Umayyad period. The genealogical list served as an army roll. The study of tradition

¹ p. 89, ed. Flugel. ² caliph 41-60.'661-680.

necessitated the study of the life and character of the reporter on whom the authenticity of the report depends. Thus the reporters were classified into classes (*tabakat*). The most famous writer of *ṭabaḳat* was ibn-Sa'd (d. 230), the secretary of al-Wāḳidi and the compiler of *Kitab at-Ṭabaḳat al-Kabir*.

Campaigns playing an important rôle in the life of Muḥammad and the early caliphs soon began to assert their claim for special attention and were treated in special books. Besides, the necessity of recording and studying the campaigns arose from the fact that in levying a tax (*kharaj*) on the conquered land, those in authority were first confronted with the task of determining whether it was taken "by peace", "by capitulation", or "by force", and what the terms in each case were. This gave rise to many books on campaigns (*maghazi*), one of the oldest of which is al-Wāḳidi's (d. 207.'822). Some books were issued treating of the conquest of one city, most of which books have been lost. Given a number of books on the conquest of different cities, the next step would be to compile them into one whole. That step was taken by al-Balādhuri—the last great historian of Moslem campaigns.

Before the Abbasid period no books on general history were attempted. In the golden age of the Abbasid caliphate and under Persian influence, historiography flourished and developed a new form of composition. The translation of such books as the Pehlevi *Khuday-Nama* by ibn-al-Muḳaffa' into the Arabic *Kitab al-Mulūk*, coupled with the fact that the Moslem commonwealth was now richly recruited by Persian converts, made the idea of chronological collocation of events, for which the school of al-Madinah had paved the way, develop to the plan of a complete series of annals. The first to undertake such a history was at-Tabari. Thus the historian who at the rise of Islam was a tradition-

ist or reporter becomes now a chronicler. The annalistic method of aṭ-fabari was followed by ibn-al-Athir and abu-1-Fida.

Al-Mas'ūdi inaugurated a new system of writing history. Instead of grouping events around years as center, he grouped them around kings, dynasties and races. His system was followed among others by ibn-Khaldūn, but did not win so much favor as that of aṭ-Ṭabari.

The first record we have regarding the life of al-Balādhuri is that of *al-Fihrist*.¹ Other sources for his life are Yâḳūt, *Mu'jam al-Udabā'*, (pp. 127-132),² and al-Kutubi, *Fawat al-Wafayat* (Vol. I, pp. 8-9, Bulak, 1283). Ibn-Khallikān refers to him on more than one occasion but does not give his biography.³ From these sources we learn that Aḥmad ibn-Yaḥya ibn-Jābir al-Balādhuri was a native of Baghdād descended from Persian stock. His grandfather, Jābir, was secretary to al-Khasīb, minister of the finances of Egypt under the caliph ar-Rashid. Aḥmad was an intimate friend of the caliphs al-Mutawakkil and al-Musta'in and tutored 'Abdallāh, the brilliant son of al-Mu'tazz. He distinguished himself in poetry—especially satires, tradition and genealogy. The year 279.'892 saw his death, mentally deranged as a result of drinking the juice of the anacardia (*balddhur*) ; hence his surname al-Balādhuri. Besides writing *Futūḥ al-Buldan*, which is a digest of a larger work that has been lost, he wrote *Ansab al-Ashraf*,⁴ of which only two volumes are preserved, one in the Schefer collection of the

¹p. 113, ed. Flugel.

² Leiden, 1907, ed. Margoliouth.

³ See also de Goeje's introduction to al-Baladhuri; and Hamaker, *Specimen Catalogi*, p. 7 seq.

⁴ *Lineage of Nobles*, See Hajji Khalifah, vol. i, pp. 455 and 274, ed. Flügel, Leipzig, 1835.

Bibliothèque Nationale,¹ and the other has been autographed by Ahlwardt.² Al-Mas'udi³ quotes al-Baladhuri's *ar-Radd-⁽ala ash-Shu'ubtyah* (Refutation of ash-Shu'ubiyah),⁴ which book is also lost.

Of the works of al-Balâdhuri the one that claims our special attention is *Futûḥ al-Buldan*.⁵ The book shares with other books of Arabic history the advantage of tracing the report back to the source. Being a synopsis of a larger work, its style is characterized by condensation whereby it gains in conciseness but loses in artistic effect and clearness. Certain passages are mutilated and ambiguous. It is free from exaggeration and the flaws of imagination. Throughout the work the sincere attempt of the author to get to the fact as it happened and to record it as it reached him is felt. The chapters on colonization, soldier's pay, land tax, coinage and the like make it especially valuable.

The book does not escape the weaknesses common to Arabian histories. The "*ipse dixit*" which was a source of strength was also a source of weakness. Once the words supposed to have been uttered by a contemporary or eye-witness are ascertained, the author feels his duty fulfilled, and his function as a historian degenerates into that of a reporter. The personal equation is not only reduced but the personality of the author is almost eliminated, appearing only as a recipient of a tradition. Scarcely an opinion or remark is made. The intellect is not brought to bear on the data.

¹De Goeje, *ZDMG*, XXXVIII, 382-406.

²Greifswald, 1883. Cf. Noldeke, *GGA*, 1883, p. 1096 seq.; Thorbecke, *Lbl. Or. Phil.*, vol. i, pp. 155-156.

³Vol. iii, pp. 109-110.

⁴Goldziher, *Muhammedanische Studien*, vol. i, p. 166.

⁵ed. De Goeje, Leiden, 1866. See Noldeke, *GGA*, 1863, 1341-1349.

A **weak** characteristic of Arabic historians is their utter disregard of the social side of national life. Political history to them is history *par excellence*. It should, however, be said, to the credit of al-Balâdhuri, that while from a modern standpoint he is defective in that respect, still he stands superior to other historians.

As one reads *Futuḥ al-Buldān* and is struck by the fact that a long chapter is devoted to the "digging of the wells of Makkah",¹ whereas the conquest of Tripoli, Africa, is dismissed with a few words,² he cannot help feeling his sense of proportion suffer. Most of the two chapters entitled "The Founding of al-Kufah"³ and "of al-Basrah"⁴ are devoted to the explanation of the names given to baths, canals and castles and only a small part relates to actual colonization.

One might also add that Arabic historians were not very sensitive on the question of indecency of language. In general the language of *Futuḥ* is clean, with the exception of the case of al-Mughirah, the governor of al-Basrah under 'Umar.⁵

According to Hâji Khalfa,⁶ the first writers on biography and campaigns were, among others, 'Urwah ibn-az-Zubair (d. 93) and Wahb ibn-Munabbih (d. 114); and we read⁷ that Muḥammad ibn-Muslim az-Zuhri wrote a book of campaigns. These works are all lost and the first biography we have is that of ibn-Hishâm (d. 213) based on ibn-Ishâk (d. 151). Az-Zubair and az-Zuhri, as well as ibn-Ishâk, are among the sources of al-Balâdhuri.

That in most cases the same tradition that underlies the

¹ pp. 77-82.

² pp. 355.

³ pp. 434-448.

⁴ pp. 346-372 in De Goeje's edition.

⁵ PP. 344-345 in De Goeje's edition.

⁶ Vol. v, p. 646.

⁷ In vol. v, pp. 154 and 647.

life of Muḥammad according to ibn-Hishām is made use of by al-Balādhuri in the first chapters of his *Futūḥ* is made evident by a comparison of the chapters on the banu-an-Naḍir, Khaibar and Tabūk.¹ Al-Balādhuri makes no mention of ibn-Hishām but quotes ibn-Ishāq eleven times. The *isndd* in Balādhuri being longer, it might be conjectured that he did not get his material at first hand from ibn-Ishāq's work but through subsequent reporters. Al-Mada'ini lived from 135-215 (753-830). He wrote a " history of the caliphs " and a book of " campaigns ", both of which are lost and are known only by excerpts through al-Balādhuri, aṭ-Ṭabari and Yāqūt. Of these, al-Balādhuri alone has over forty citations from him.

Al-Wāḳidi (d. 207.'823) wrote 28 books recorded in a *Fihrist*? only a few of which have come down to us. Having lived at Baghdād his works were certainly accessible to al-Balādhuri, who quotes him on 80 different occasions and more than any other source. Most of the quotations are made through ibn-Sa'd, the secretary of al-Wāḳidi, and one of al-Baladhuri's teachers. A comparison between the campaigns against banu-an-Nadir³ and banu-Kuraizah⁴ in al-Balādhuri, and the corresponding ones in al-Wāḳidi's *Kitāb al-Maghāsi*,⁵ shows many points of contact but no absolute interdependence.

Ibn-Sa'd (d. 230) being the disciple of al-Wāḳidi and the professor of al-Balādhuri acted as a connecting link between the two. In his *Futuh*, al-Baladhuri has 48 citations from him, many of which were communicated by word of mouth and were recorded verbatim by al-Balādhuri. In his book

¹ Cf. Hishām, p. 652 and Balādhuri, p. 34; Hishām, p. 779 and Balādhuri, p. 42.

²p. 99.

³p.

34.

⁴p. 40.

⁵ PP. 353 and 371, ed. von Kremer, Calcutta, 1856.

at-Tabakat (the Book of Classes), many striking similarities to the traditions of al-Balâdhuri are noticed.

Ad-Dinawari (d. 282.'896) was another contemporary of al-Balâdhuri. He wrote a number of books of which only one of importance has come down to us, *i. e.*, *al-Akhbâr at-Tiwal*.¹ Contrary to al-Baladhuri, al-'Irak tradition is the basis of his work. It is probable that neither of the two authors was familiar with the work of the other.

In addition to these, al-Balâdhuri quotes many other authorities of whom the most favorite ones are: Ḥammâd ibn-Salamah, Bakr ibn-al-Haitham, 'Amir ash-Sha'bi, Sufyân ibn-Sa'id ath-Thauri, 'Amr ibn-Muḥammad an-Nâḩid and Hishâm ibn-al-Kalbi, most of whose works are either unknown to us or have entirely disappeared.

The most illustrious writer on history after al-Balâdhuri was at-Ṭabari (d. 310). According to *al-Fihrist* and ibn-Khallikân, he traveled in Egypt, Syria and al-'Irâq in quest of learning and died in Baghdâd. At-Ṭabari makes no mention of al-Balâdhuri.

In the introduction to his remarkable work, *Murûj adh-Dhahab*, al-Mas'ûdi (d. 346) cites scores of books from which he drew his material, and among which he mentions al-Balâdhuri's paying it a high tribute in these words, " We know of no better work on the history of the Moslem conquests ".²

Not only did later historians draw freely from al-Balâdhuri but subsequent geographers used him extensively as a source. The remarkable work of Yâḩut, *Mu'jam al-Bul-dân*, reproduces a great part of the book. Muḩaddasi quotes him,³ and so al-Hamadhani,⁴ and al-Mas'udi.⁵

¹ ed. Vladimir Guirgass, Leiden, 1888.

² al-Mas'udi, p. 14, Paris, 1861.

³ *Ahson ot-Takasim*, 313.

⁴ *Kitab al-Buldan*, 303, 321.

⁵ *Kitab at-Tanbih*, 358, 360.

The above-sketched attempt to view al-Balâdhuri in his historic setting warrants the conclusion that the tradition recorded by him was mostly communicated to him by word of mouth and partly through books that have mostly been lost, and that it was a source for al-Mas'ûdi and Yâķûť, and through them for many subsequent Arabic historians and geographers.

PART I
ARABIA

CHAPTER I

AL-MADĪNAH

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE 2
MERCIFUL, WHOSE HELP I SOLICIT!

The Prophet in al-Madinah. Says Aḥmad ibn-Yaḥya ibn-Jābir:—

I have been informed by certain men learned in tradition, biography, and the conquest of the lands, whose narratives I transmitted, abridged and pieced up together into one whole, that when the Messenger of Allah emigrated from Makkah to al-Madinah he was entertained as the guest of Kalthûm ibn-Hidm ibn-Amru'i-1-Ḳais ibn-al-Ḥārith ibn-Zaid ibn-'Ubaid ibn-Umaiyaḥ ibn-Zaid ibn-Mālik ibn-'Auf ibn-'Amr ibn-'Auf ibn-Malik ibn-al-Aus¹ in Ḳuba'.² So much, however, of his discourse was carried on in the home of Sa'd ibn-Khaithamah ibn-al-Ḥārith ibn-Mālik of [the tribe of] banu-as-Sālim ibn-Amru'i-1-Ḳais ibn-Mālik ibn-al-Aus that some thought he was the guest of the latter.³

Ḳubā' Mosque. Of the *Companions* of the Prophet, the early *Emigrants* together with those of the *Anṣār*⁴ who had joined him had already built a mosque at Ḳubā' to pray in, prayer at that time being directed towards Bait-al-Maḳdis [Jerusalem]. Now, when the Prophet arrived in

¹Ibn-Hajar, *Kitab al-Isabah*, vol. iii, pp. 613-614.

²A suburb of al-Madinah; see Yakut, *Mu'jam al-Buldan*, vol. iv, pp. 23-24.

³Ibn-Hisham, *Sirat Rasul Allah*, p. 334.

⁴The Helpers—originally applied to the early converts of al-Madinah.

Ḳubâ', he led them in prayer in it. That is why the people of Ḳubâ' say that it is the one meant by Allah when he says: "There is a mosque founded from its first day in piety. More worthy that thou enter therein." ¹ Others report that the "mosque founded in piety" is that of the Prophet [in al-Madinah].

Abu-'Amir ar-Rahib, 'Affan ibn-Muslim as-Ṣaffar from 'Urwah² who gave the following explanation to the text: "There are some who have built a mosque for mischief and for infidelity, and to disunite the 'Believers.' and in expectation of him who, in time past, warred against Allah and his Messenger":—The mosque of Ḳubâ' was built by Sa'd ibn-Khaithamah and its site was owned by Labbah³ where she used to tie up her donkey. The dissenters therefore said: "Should we pray on a spot where Labbah used to tie up her donkey? Never. Rather shall we select for ourselves some other place for prayer until abu-'Amir⁴ comes and leads our service." Now, abu-'Amir had fled from the face of Allah and his Prophet to Makkah and thence to Syria where he was converted to Christianity. Hence the text revealed by Allah: "There are some who have built a mosque for mischief and for infidelity and to disunite the 'Believers.' and in expectation of him who, in time past, warred against Allah and his Messenger"—referring to abu-'Amir.

Rauḥ ibn-'Abd-al-Mu'min al-Makri from Sa'id ibn-Jubair:—Banu-'Amr ibn-'Auf erected a mosque in which the

¹ Koran, 9: 109.

² The series of authorities introducing a tradition have been cut short throughout the translation, only the first and last authorities being mentioned.

³ "Lajja" in F. Wustenfeld, *Geshichte der Stadt Medina*, p. 131.

⁴ Ibn-Hisham, pp. 561-562; and *Geschichte der Stadt Medina*, p. 53.

Prophet led them in prayer. This aroused the jealousy of their brothers banu-Ghanm ibn-'Auf who said, "If we, too, could erect a mosque and invite the Prophet to pray in it as he prayed in our friends'! Abu-'Amir, too, may pass here on his way from Syria and lead us in prayer." Accordingly, they erected a mosque and sent an invitation to the Prophet to come and pray in it. But no sooner had the Prophet got up to start, than the following text was revealed to him: "There are some who have built a mosque for mischief and for infidelity and to disunite the 'Believers.' and in expectation of him who, in time past, warred against Allah and his Messenger," the one meant being abu-'Amir, "never set thou foot in it. There is a mosque founded from its first day in piety. More worthy it is that thou enter therein. Therein are men who aspire to purity and Allah loveth the purified. Which of the two is best? He who hath founded his building on the fear of Allah and the desire to please him," etc., referring to the mosque of Iḥḥabā\

Muḥammad ibn-Ḥātim ibn-Maimūn from al-Ḥasan:—When the text, "Therein are men who aspire to purity" was revealed, the Prophet communicated with those who prayed in the mosque of Ḳubā' asking about the meaning of the purity mentioned in connection with their name, and they replied, "We, Prophet of Allah, wash after voiding excrement and urine."

"The mosque founded in piety" Muḥammad ibn-Ḥātim from 'Amir:—Some of the people of Ḳubā' used to wash with water the place of exit of the excrement.¹ Hence the text, "They aspire to purity."

'Amr ibn-Muḥammad an-Nāḳid and Aḥmad ibn-Hishām from Sahl ibn-Sa'd:—Two men in the time of the Prophet disagreed regarding the "mosque founded in piety," the one

¹ Cf. az-Zamakhshari, *Koshshaf*, vol. i, p. 564 (ed. Lees).

contending it was the Prophet's mosque, the other, the *Ḳubā'* mosque. They finally came and asked the Prophet to which he replied, "It is this mosque of mine."¹

'Amr ibn-Muḥammad from ibn-'Umar:—The "mosque founded in piety" is the mosque of the Prophet.

Muḥammad ibn-Ḥâtim from Ubai ibn-Ka'b:—In answer to a question directed to the Prophet regarding the "mosque founded in piety," the Prophet replied: "It is this my mosque."

Huabah ibn-Khâlid from Sa'id ibn-al-Musaiyib who said regarding the "mosque founded in piety" that the great mosque of the Prophet is the one meant.

A tradition to the same effect is reported by 'Ali ibn-'Abdallâh al-Madini on the authority of Khârijah ibn-Zaid ibn-Thâbit and by 'Affân on the authority of Sa'id ibn-al-Musaiyib, and by Muḥammad ibn-Ḥâtim ibn-Maimûn as-Samin on the authority of 'Abd-ar-Raḥmân ibn-abi-Sa'id al-Khudri's father.

Ḳubā' mosque was later enlarged and added to. When 'Abdallâh ibn-'Umar entered it for prayer, he always turned his face to the "polished column"²; and that was the place where the Prophet always prayed.

The Prophet arrives at al-Madinah. The Prophet spent in *Ḳubā'* Monday, Tuesday, Wednesday, and Thursday, riding away on Friday for al-Madinah. Friday prayer he performed in a mosque erected by banu-Salim ibn-'Auf ibn-'Amr ibn-'Auf ibn-al-Khazraj, that being the first Friday on which he led public prayer. Then the Prophet passed by the houses of the *Anṣār* one by one³ and each one of them offered to entertain him. He kept his way, however, until

¹ Baiḍâwi, *Anwâr at-Tansil*, vol. i, p. 401.

² *Geschichte der Stadt Medina*, p. 65.

³ Ibn-Hisham, p. 336.

he arrived at the site of his mosque in al-Madinah where his camel knelt.¹ He dismounted. Then came abu-Aiyûb Khâlîd ibn-Zaid . . .² ibn-al-Khazraj who took off the saddle of the Prophet's camel. The Prophet took up his abode at abu-Aiyûb's.³ Certain Khazrajis invited the Prophet, but he retorted, "Man is where his camel's saddle is." He remained at abu-Aiyûb's for seven months. He took up his residence there after [Friday-] prayer, one month since his departure [from Makkah]. The *Ansar* presented to the Prophet all the unoccupied parts of their lands, saying, "O Prophet of Allah, take our own dwellings if thou wish." 6 But he said, "No!"

The mosque of the Prophet. Abu-Umâmah⁴ As'ad ibn-Zurârah ibn-'Udâs ibn-'Ubaid ibn-Tha'labah ibn-Ghanm ibn-Malik ibn-an-Najjar, Nakib--in-chief,⁵ used to conduct Friday prayers for his Moslem followers in a mosque of his own in which the Prophet, too, used to pray. The Prophet, thereafter, requested As'ad to sell him a piece of land contiguous to this mosque. The land was in the hands of As'ad but belonged to two orphans in his custody whose names were Sahl and Suhail sons of Rafi' ibn-abi-'Amr ibn-'A'idh ibn-Tha'labah ibn-Ghanm.⁶ As'ad proposed to offer it to the Prophet and to pay its price to the orphans himself. But the Prophet refused and paid for its price ten *dinars*,⁷

¹ Ibn-Sa'd, *Kitab at-Tabaqat*, vol. i¹, p. 160.

² In this and in other cases to come, the genealogical table has been cut short in the translation.

³ Ad-Diyarbakri, *al-Khamis*, vol. i, p. 386.

⁴ *Geschichte der Stadt Medina*, p. 60.

⁵ *Nakib* is the superintendent of a people who takes cognizance of their actions and is responsible for them; ibn-IJajar, vol. i, pp. 61-63.

⁶ Ibn-Hishâm, p. 503.

⁷ A gold coin worth about ten shillings.

which money he secured from abu-Bakr aṣ-Ṣiddiq. By the Prophet's orders, bricks were prepared and used for building the mosque. Its foundations were laid with stones; its roof was covered with palm branches; and its columns were made of trunks of trees.¹ When abu-Bakr became caliph he introduced no changes in the mosque. When 'Umar was made caliph he enlarged it and asked al-'Abbās ibn-'Abd-al-Muṭṭalib to sell his house that he might add it to the mosque. Al-'Abbās offered the house as a gift to Allah and the Moslems; and 'Umar added it to the mosque.

In his caliphate, 'Uthmān ibn-'Affān reconstructed the mosque with stone and gypsum, making its columns of stone, and its roof of teak-wood. 'Uthmān also added to the mosque and carried to it small pebbles from al-'Aḳik.² The first caliph to plant in it *maḳṣurah*³ was Marwān ibn-al-Ḥakam ibn-abi-l-'Aṣi ibn-Umāiyah who made his *maḳṣurah* of carved stones. No change was thereafter introduced in the mosque until al-Walid ibn-'Abd-al-Malik ibn-Marwan succeeded his father. This al-Walid wrote to his *'dmil* [lieutenant, governor] in al-Madinah, 'Umar ibn-'Abd-al-'Aziz, ordering him to destroy the mosque and reconstruct it. Meanwhile, he forwarded to him money, mosaic, marble, and eighty Greek and Coptic artisans from Syria and Egypt. Accordingly, the *'amil* rebuilt it and added to it, entrusting the supervision of its work and the expenditure for it to Salih ibn-Kaisan, a freedman of Su'da, a freedmaid of the family of Mu'aikib ibn-abi-Fatimah ad-Dausi. This took place in the year 87, some say 88.⁴ After this, no caliph

¹ Al-Hamadhāni, *Kitāb al-Buldan*, p. 24.

² Hamadhāni, *Kitāb al-Buldan*, p. 25.

³ See JAOS., vol. xxvii, pp. 273-274, Gottheil, "a distinguished family of Fatimite Cadis"; and *Geschichte der Stadt Medina*, p. 71.

⁴ *Geschichte der Stadt Medina*, p. 73.

made changes in the mosque down to the **time of al-Mahdi's caliphate.**

According to al-Wâḳidi, al-Mahdi sent 'Abd-al-Malik ibn-Shabīb al-Ghassāni and another¹ descended from 'Umar ibn-'Abd-al-'Aziz to al-Madinah to reconstruct its mosque and increase it in size. The governor of **al-Madinah** was at that time Ja'far ibn-Sulaimān ibn-'Ali. It took **these** two one year to carry out the undertaking. One **hundred** cubits [Ar. *dhirḍ*^d] were added to the rear, making its **length** 300 cubits and its width 200.

According to 'Ali ibn-Muhammad al-Mada'ini, al-Mahdi appointed Ja'far ibn-Sulaimān to the governorship of Makkah, al-Madinah and al-Yamāmah. Ja'far enlarged the mosques of Makkah and al-Madinah, the work in the latter being completed in the year 162. Al-Mahdi had visited Makkah before the pilgrimage season, in the year [1]60, and ordered that the *maḳṣūrah* be supplanted and that it be put on the same level with the mosque.

In the year 246, caliph Ja'far al-Mutawakkil ordered that the mosque of al-Madinah be repaired. Much mosaic was subsequently carried to it; and the year 247 marked the completion of the work.

'Amr ibn-Ḥammād ibn-abi-Ḥanifah from 'A'ishah:—The Prophet said: "All districts or cities were conquered by force, but al-Madinah was conquered by the Koran."

The inviolability of al-Madīnah. Shaibān ibn-abi-Shaibah-1-Ubulli from al-Ḥasan:—The Prophet said: "Every prophet can make a place inviolable, so I have **made** al-Madinah inviolable as Abraham had made Makkah. Between its two *Ḥarrahs*,² its herbage shall not be cut, its **trees** 8

¹Abdallāh ibn-'Aṣim; De Goeje's edition of Balādhuri, p. 7, note b.

²The word means tracts of black stones, i. e., the volcanic region in the vicinity of al-Madinah.

shall not be felled,¹ nor should weapons be carried in it for fight. He, therefore, who does that or harbors in his home one who has done so, may be cursed of Allah and his angels and all men. From him no repentance or ransom shall be accepted."

Rauḥ ibn-'Abd-al-Mu'min al-Baṣri-l-Maḥri from abu-Hurairah:—The Prophet said: "My Lord, Abraham was thy servant and messenger, and so am I thy servant and messenger. And I have made inviolable all that lies between its two stony tracts as Abraham had made Makkah inviolable." Abu-Hurairah used to say: "By him who holds my life in his hands, even if I should find the deer in Baṭiḥān² I would not care for them."

Shaibān ibn-abi-Shaibah from Muḥammad ibn-Ziyād's grandfather (a freedman of 'Uthmān ibn-Maẓ'ūn and the holder of a piece of land belonging to the Maz'ūn family in *Harrah*) who said:—" 'Umar ibn-al-Khaṭṭāb with his robe on his head would sometimes call on me at midnight, take a seat and converse with me. I would then bring him cucumbers and vegetables. But one day he said: * Go not: I have made thee superintendent of this place. Let no one beat a tree with a stick [that its leaves may fall] or cut off a tree (referring to the trees of al-Madinah); and if thou find anyone doing it, take away his rope and ax.' When I asked him, ' Shall I take his robe?' he answered, ' No '."

Abu-Mas'ūd ibn-al-Kaṭfat from Ja'far ibn-Muḥammad's father:—The Prophet declared inviolable all trees growing between Uḥud and 'Air, allowing [only] the driver of the water-carrying camel to cut *al-ghada*³ trees and use them for repairing his ploughs and carts.

¹ Al-Bukḥārī, *al-Ṭami' aṣ-Ṣaḥiḥ*, vol. i, p. 40.

² Also Baṭjān or Buṭḥān; see al-Hamdānī, *Sifat Jazīrat al-'Arab*, p. 124, line 9.

³ " Of the genus *Euphorbia* with a woody stem, often 5 or 6 ft. in height, and innumerable round green twigs"—Palgrave's *Travels*, vol. i, p. 38.

Hima ar-Rabadhah. Bakr ibn-al-Haitham from Zaid ibn-Aslam's father who said:—" I heard 'Umar ibn-al-Khaṭṭāb say to one¹ whom he placed in charge *oḥHima*² ar-Rabadhah and whose name Bakr forgot, 'Stretch not thy wing³ to any Moslem. Beware the cry of the oppressed, for it is answered. Admit [to the *Hima*] the owner of the small herd of camels and sheep but keep off the cattle of ibn-'Affān and ibn-'Auf; for if their cattle should perish they resort to sowing, whereas if the cattle of this poor man perish, he comes to me crying, " O, *commander of the believers!* O, *commander of the believers!*" To offer grass is easier for the Moslems than to offer money in gold and silver.⁴ By Allah, this is their land for which they fought in pre-Islamic time and which was included in their terms when they became Moslem. They would, therefore, certainly feel that I oppress them; and had it not been for the cattle [secured by declaring a place *Hima*] to be used in the cause of Allah, I would never make a part of a people's land *Hima*¹."

Hima an-Naḳi. Al-Ḳasim ibn-Sallam abu-Ubaid from ibn-'Umar:—The Prophet declared an-Naḳi' *hima* and reserved it for the Moslem cavalry.⁵ Abu-'Ubaid told me that it is an an-Naki' [and not al-Baki', as some have it] and that the *ḥandakuḳ* plant [sweet trefoil] grows in it.

Mus'ab ibn-'Abdallah az-Zubairi from Sa'd ibn-abi-

¹ Whose name was Hunai; Bukhārī, vol. ii, p. 263.

² Reservation, pasture land reserved for the public use of a community or tribe to the exclusion of everyone else. Rabadhah was a district and a village 5 miles from al-Madinah.

³ Treat leniently, see ibn-al-Athir, *an-Nihayah*, vol. iii, p. 26.

⁴ i. e., it is easier to let the owner of the little herd feed his flock on the *Hima* than to give him money for sustaining his children.

⁵ *Geschichte der Stadt Medina*, p. 155; Wāḳidi, *Kitāb al-Maghāzi*, pp. 183-184. Naḳi' lay 20 parasangs from Madinah.

Wakḥḥâs:—The latter once found a young servant felling trees in the *ḥima* [reserved land]. He beat the servant and took his ax. The servant's mistress, or a woman of his kin, went to 'Umar and accused Sa'd. 'Umar ordered that the ax and the clothes be returned. But Sa'd refused saying, " I will not give up spoils given me by the Prophet whom I heard say, ' Whomever ye find cutting trees in the *ḥima*, ye should beat and deprive of what he has.' " From the ax Sa'd made a shovel which he used in his property to the end of his life.

Al-Ghâbah. Abu-1-Ḥasan al-Madâ'ini from ibn-Ju'dubah and abu-Ma'shar:—When the Prophet was at Zuraib (probably on his return from the expedition of dhu-Ḳard) banu-Ḥârithah of the *Anṣâr* said to him referring to the site of al-Ghâbah [forest], " This is the place for our camels to go loose, and for our sheep to graze, and for our women to go out." The Prophet then ordered that he who had cut off a tree should replace it by planting a small shoot. Thus was al-Ghâbah planted with trees.

Wâdi-Mahzuḥ. 'Abd-al-A'la ibn-Ḥammâd an-Narsi from abu-Mâlik ibn-Tha'labah's father:—The Prophet decreed in 10 the case of Wadi-Mahzur¹ that the water be shut off on the the surface until it rises to the two ankles, at which it should be conducted to the other place, thus preventing the owner of the higher property from holding the water from the owner of the lower one.

Ishâk ibn-abi-Isrâ'il from 'Abd-ar-Raḥmân ibn-al-Ḥârith:—The Prophet decreed in the case of the Mahzûr torrent that the owner of the higher property should hold the water until it rises to the two ankles, at which he must let it go to the holder of the lower land.

¹ One of the valleys of Madinah, see al-Bakrl, *Kitâb Mu'jam Ma-s-ta'jam*, vol. ii, p. 562.

'Amr ibn-Ḥammād ibn-abi-Ḥanifah from 'Abdallah ibn-abi-Bakr ibn-Muḥammad ibn-'Amr ibn-Ḥazm al-Anṣārī's father:—The Prophet decreed in the case of Mahzūr torrent and Mudhainib¹ that the water be shut in until it reaches the two ankles, then the upper supplies the lower. According to Mālīk, the Prophet passed a similar judgment in the case of Baṭīḥān torrent.

Al-Husain ibn-al-Aswad al-'Ijli from abu-Malik ibn-Tha'labah ibn-abi-Mālīk's father:—The Prophet was called upon to decide in the case of Mahzūr, the valley of banu-Ḳuraizah, upon which he decreed that water rising above the two ankles cannot be shut in by the higher owner from the lower owner.

Al-Ḥusain from Ja'far ibn-Muḥammad's father:—The Prophet decreed in the case of Mahzūr torrent that the owners of palm trees have right to the ankle-high water, sowers have right to the water as high as the two straps of the sandal, after which the water is sent to the lower owners.

Ḥafs ibn-'Umar ad-Dûri from 'Urwah :—The Prophet 11 said: " Baṭīḥān is one of the channels of Paradise."

'AH ibn-Muhammad al-Mada'ini abu-l-Hasan from Ju'dubah and others: — In the caliphate of 'Uthmān, al-Madinah was threatened with destruction by the Mahzūr torrent, which necessitated the erection of a dam by 'Uthmān. Abu-l-Ḥasan added that in the year 156 the torrent brought a terrifying volume of water. The governor at that time. 'Abd-as-Ṣamad ibn-'Ali ibn-'Abdallāh ibn-al-'Abbās, sent 'Ubaidallāh ibn-abi-Salamah-l-'Umri who, with a big crowd, started after the afternoon prayer to see the torrent which had, by that time, covered the *ṣadaqah*-lands² of the Prophet. An old woman from al-'Aliyah-

¹ "Mudhainib" in al-Bakrī, pp. 518, 562.

² Mawardi, *al-Aḥkām as-Sulṭānīyah*, p. 292. *Ṣadaqah* is a portion which a man gives from his property to the poor by way of propitiation. It is primarily superogatory, whereas *zakaṭ* is obligatory.

region ¹ pointed out to them a spot to which she had often heard people refer. There they dug and the water found exit through which it passed to Wadi-Batihan. From Mahzûr to Mudhainib is a water-course which empties its water in it.

The Prophet calls al-Madinah Taybah. Muḥammad ibn-Abân al-Wāsiṭi from al-Ḥasan:—The Prophet invoked Allah's blessing on al-Madinah and its inhabitants calling it Taybah.²

Abu-'Umar Ḥafṣ ibn-'Umar ad-Dûri from 'A'ishah, *the mother of the believers*:—When the Prophet emigrated to al-Madinah, a disease spread among the Moslems in it. Among those taken seriously ill were abu-Bakr, Bilâl and 'Amir ibn-Fuhairah. During his illness, abu-Bakr often repeated the following verse:³

"One in the morning may lie amidst his family
and death may be nearer to him than his sandal's strap."⁴

Biṭāl often repeated the following:

"O, would I that I spent a night
at Fakh where *idhkkhir* and *jalil*⁵ plants surround me!
And would that I some day visit Majannah-water to drink it,
and see Shāmah and Tafil [Mts.]"

'Amir ibn-Fuhairah used to repeat the following:

"I have found death before I tasted it,
verily the death of the coward comes from above.⁶
[Man struggles according to his own ability,
like the bull that protects his skin with his horn."⁷

12

¹ Yāqût, s.v. 'Aliyah.

² Al-Hamadḥāni, *Kitāb al-Buldān*, p. 23; *Geschichte der Stadt Medina*, p. 10.

³ Hisham, p. 414; Azraki, *Akhbar Makkah*, p. 383.

⁴ Freytag, *Arabum Proverbia*, vol. i, p. 492, no. 63.

⁵ *Idhkkhir* a small plant of sweet smell used for roofing houses. *Jalil* a weak plant with which the interstices of houses are stopped up.

⁶ Freytag, *Proverbia*, vol. i, p. 7, no. 10.

⁷ Az-Zamakhshari, *al-Fa'ik*, vol. ii, pp. 5-6.

This was reported to the Prophet and he prayed: " Make al-Madinah, O Allah, wholesome for us as thou hast made Makkah for us, and bless for us its *sa'* and *mudd* ¹ [grain measures]!"

The water-course of al-Ḥarrah. Al-Walid ibn-Ṣāliḥ from 'Urwah:—One of the *Anṣḍr* had a dispute with az-Zubair ibn-al-'Auwām regarding the water-courses that run from al-Ḥarrah to the plain. The Prophet said, " Zubair, use the water, then turn it to thy neighbor." ²

Al-Aḳik as fief. Husain ibn-'Ali ibn-al-Aswad al-'Ijli from Hishām ibn-'Urwah's father:—As 'Umar was parcelling al-'Aḳik into fiefs, he came to a part of it regarding which he remarked, " I never gave such a land in fief." To this Khauwât ibn-Jubair replied, " Give it out to me." And 'Umar did.

Al-Ḥusain from Hisham ibn-'Urwah's father:—'Umar gave al-'Aḳik in fief from its upper to its lower end.

Al-Ḥusain from Hishām ibn-'Urwah:—'Umar accompanied by az-Zubair set out to distribute fiefs, and as 'Umar was giving them out, he passed by al-'Aḳik and said: " Where are the seekers of fiefs? I have not yet today passed by a more fertile land." Az-Zubair said: " Give it out to me." And 'Umar did.

A similar tradition was communicated by al-Ḥusain from Hishām ibn-'Urwah's father.

13

Khalaf ibn-Hishām al-Bazzâr from Hishām ibn-'Urwah's father who said :—"Umar ibn-al-Khaṭṭâb gave out as fief to Khauwât ibn-Jubair al-Anṣâri a piece of dead land. This we bought from him."

A similar tradition was communicated to me by al-Ḥusain ibn-al-Aswad on the authority of Hishām's father.

¹ Wakidi, *al-Maghazi*, p. 14; al-Azraki, p. 382.

² One tradition occurring here and defining certain terms in the previous tradition has been omitted in the translation. Evidently it is a gloss.

Other fiefs. Al-Ḥusain from 'Urwah:—Abu-Bakr gave out as fief to az-Zubair the land lying between al-Jurf¹ and Ḳanâh.² Abu-l-Ḥasan al-Madâ'ini told me that Ḳanâh is a valley stretching from at-Ṭâ'if to al-Arḥaḍiyah and Ḳarkarat al-Kudr and thence it comes to Sudd-Ma'unah from which it runs by the end of al-Ḳadûm and ends at the head of *Ḳubûr ash-Shuhada'* [martyrs' tombs] at Uḥud.

Abu-'Ubaid al-Ḳâsim ibn-Sallâm from certain learned men:—The Prophet gave out as fief to Bilâl ibn-al-Ḥârith al-Muzani certain mines³ in the Furu' district.

'Amr an-Nâkid and ibn-Sahm al-Anṭâki from abu-Tkrimah the freedman of Bilâl ibn-al-Ḥârith al-Muzani:—The Prophet gave out as fief to Bilâl a piece of land having a mountain and mines. The sons of Bilâl sold a part of it to 'Umar ibn-'Abd-al-'Aziz in which one mineral (or he may have said two) appeared. The sons of Bilâl thereupon said: "What we sold thee is not the minerals but the tillable land." Then they brought forth a statement written for them by the Prophet on a palm leaf which 'Umar kissed and with which he rubbed his eye saying to his steward: "Find out what the income and the expenses are, retain what thou hast expended, and give them back the balance."

Abu-'Ubaid from Bifal ibn-al-Ḥârith:—The Prophet gave out all al-'Aḳiḳ as fief to Bilâl.

The zakat on the metals. Mus'ab az-Zubairi from Mâlik ibn-Anas:—The Prophet assigned as fief to Bilâl ibn-al-Harith certain mines in the Furu' district. On this, all 14 our learned men agree. Nor do I know of any disagree-

¹ Called 'Arṣat al-Baḳal in al-Wâḳidi's days, see Wakidi, tr. Wellhausen, pp. 103-104.

² A valley near Mount Thaib, one day's journey from Madinah.

³ The mines of al-Kabaliyah, see al-Mutarrizi, *Kitab al-Mughrib*, vol. ii, p. 108.

ment among our followers regarding the fact that in the case of mines the *zakaʿ* is one-fourth of the tithe. It is reported that az-Zuhri often repeated that in the case of mines *zakaʿ* is binding. It is moreover reported that he said that the *zakaʿ* is one-fifth. That is what the people of al-Trâḳ say who at present impose on the mines of al-Furu', Najrân, dhu-1-Warwah, Wâdi-1-Ḳura and others one-fifth in accordance with the view of Sufyân ath-Thauri, abu-Ḥanifah, abu-Yûsuf and the school of al-'Irâḳ.¹

'Ali's fiefs. Al-Ḥusain ibn-al-Aswad from Ja'far ibn-Muḥammad:—The Prophet assigned to 'AH as fief four pieces of land, i. e., the two Fuḳairs, Bi'r-Ḳais, and ash-Shajarah.²

A similar tradition was communicated to me by al-Ḥusain on the authority of Ja'far ibn-Muḥammad.

'Amr ibn-Muḥammad an-Nâḳid from Ja'far ibn-Muḥammad's father:—'Umar ibn-al-Khattâb assigned to 'Ali as fief Yanbu',³ and another piece was added to it.

A similar tradition was communicated to me by al-Ḥusain on the authority of Ja'far ibn-Muḥammad's father.

The well of 'Urwah, the reservoir of 'Amr and the canal of Banat-Na'ilah, etc. The next tradition was communicated to me by one in whom I trust on the authority of Mus'ab ibn-'Abdallâh az-Zubairi:—The well of 'Urwah ibn-az-Zubair is named after 'Urwah ibn-az-Zubair; the 'Amr reservoir is named after 'Amr ibn-az-Zubair; the canal of Banât-Nâ'ilah is named after children of Nâ'ilah, daughter of al-Farâfiṣah-1-Kalbiyah and wife of 'Uthmân ibn-'Affân ('Uthmân had taken possession of this canal and conveyed

¹ Mâlik ibn-Anas, *al-Mudawwanah*, vol. ii, p. 47; ash-Shâfi'i, *Kitâb al-Umm*, vol. ii², p. 36.

² *Yakut*, vol. iii, pp. 260-261.

³ *Yakut*, vol. iv, pp. 103S-1039.

its water to a piece of land at al-'Arsāḥ¹ which he cultivated and worked); the land of abu-Hurairah is ascribed to abu-Hurairah ad-Dausi; and aṣ-Ṣahwah in Mt. Juhainah is the *ṣadaqah* of 'Abdallāh ibn-'Abbās.

Kaṣr-Nafis. It is said that the Nafis castle is ascribed to Nafis at-Tājir [the merchant] ibn-Muḥammad ibn-Zaid ibn-'Ubaid ibn-al-Mu'alla ibn-Laudhān ibn-Ḥārithah ibn-Zaid of al-Khazraj, the allies of banu-Zuraik ibn-'Abd-Ḥārithah of al-Khazraj. This castle stands in Ḥarrat-Wākim at al-Madinah. 'Ubaid ibn-al-Mu'alla died as martyr in the battle of Uḥud. Others say it is Nafis ibn-Muḥammad ibn-Zaid ibn-'Ubaid ibn-Murrah, Mu'alla's freedman. This 'Ubaid and his father were among the captives of 'Ain at-Tamr. 'Ubaid ibn-Murrah died in the battles of al-Ḥarraḥ. His surname was abu-'Abdallāh. 15

'A'ishah well. The 'A'ishah well is ascribed to 'A'ishah ibn-Numair ibn-Wāḳif, 'A'ishah being a man's name of al-Aus.

Al-Muttalib well and al-Murtaft well. Al-Muttalib well on the Trāḳ roaḥ is ascribed to al-Muttalib ibn-'Abdallāh ibn-Ḥanṭab ibn-al-Ḥārith ibn-'Ubaid ibn-'Umar ibn-Makhzūm. Ibn-al-Murtaii' well is ascribed to Muḥammad ibn-al-Murtaf? ibn-an-Naḍir al-'Abdari.

The Silḳ in al-Madinah. Muḥammad ibn-Sa'd from 'Aṭā ibn-Yasār, the freedman of Maimūnah, daughter of al-Ḥārith ibn-Ḥazn ibn-Bujair of al-Hilāl tribe:—When the Prophet wanted to found a market in al-Madinah he said: " This is your market and no *kharāj* will be assessed on it."

The 'Arim dam. Al-'Abbaṣ ibn-Hishām al-Kalbi from his grandfather and Sharkī ibn-al-Ḳuṭāmi-1-Kalbi:—When Nebuchadnezzar destroyed Jerusalem,² expelled of the

¹ See Yāḳūt, *al-Mushtarik*, p. 159.

² Bait al-Makdis or al-Bait al-Mukaddas. See ibn-Khurdādhbih, *KitCib ol-Masā'ik*, pp. 78 and 79.

Israelites those whom he expelled, and carried away those whom he carried into captivity, some Israelites fled away to al-Hijāz and settled in Wādi-1-Ḳura, Taima', and Yathrib. At that time there lived in Yathrib a tribe of Jurhum and a remnant of al-'Amâlik who lived on date-planting and wheat-growing. Among these, the Israelites settled and associated with them, and kept increasing in number, as Jurhum and al-'Amâlik were decreasing, until the former drove the latter from Yathrib and established their authority over it, taking possession of their cultivated and pasture lands. This was their condition for a long time. Then it came to pass that those of the people of al-Yaman descended from Saba ibn-Yashjub ibn-Ya'rub ibn-Ḳaḥṭān were filled with the spirit of oppression and tyranny and ignored the grace of their God in regards to the fertility and luxury he bestowed on them. Consequently, Allah created rats that began to bore the dam, which stood between two mountains and had pipes which the people could open when they wished and get as much water as they wanted. This is the 'Arim dam.¹ The rats went on working on the dam until it was broken through. Thus did Allah let their gardens sink and their trees disappear, changing them into *khamt** tamarisk and some few jujube trees.³ 16

The wanderings of al-Azd. Seeing what happened, Muzaiḳiyah i. e. 'Amr ibn-'Amir . . . ibn-Amru'i-1-Ḳais . . . ibn-Ya'rub ibn-Ḳaḥṭān sold all the property and cattle he possessed, summoned the Azd and started together to the land of the tribe of 'Akk. There they settled. 'Amr remarked : " To seek herbage before knowledge is weakness." The tribe of 'Akk were distressed at the fall of their best

¹ Koran, 34:15.

² A tree with bitter fruit.

³ GGA, 1863, p. 1348.

lands into the hands of al-Azd and asked the latter to evacuate the land. Thereupon a one-eyed and deaf man of al-Azd, named Jidh', made an attack on a 'Akk party and destroyed them. This resulted in a war between al-Azd and 'Akk. The Azd, after being defeated, returned and charged, in reference to which Jidh' composed the following verse:

" We are the descendants of Mâzin—there is no doubt,
the Ghassân of Ghassân versus the 'Akk of 'Akk,
and they shall see whether we or they are the weaker."

(Previous to this al-Azd had settled near a spring called Ghassân. Hence their name, Ghassân.)¹ Al-Azd now set off until they arrived in the land of Ḥakam ibn-Sa'd al-'Ashirah . . . ibn Ya'rub ibn-Ḳaḥḥān. There they fought and won the victory over Ḥakam. But it occurred to them to move, and they did, leaving a small band behind. The next place they came to was Najrān. Here they met resistance from the inhabitants of the place but finally won the victory. After settling in Najrān they departed with the exception of a few who had special reasons to stay. Al-Azd then arrived in Makkah which was populated with the Jurhum tribe. They made their abode in Baṭn-Marr. Tha'labah the son of 'Amr Muzaiḳiya demanded of Jurhum that the plain of Makkah be given to his people. This request having been refused, a battle ensued in which Tha'labah got control of the plain. Tha'labah and his people, however, realized after this that the place was unwholesome, and found it hard to make their living in it; so they dispersed, one band of them leaving for 'Uman, another for as-Sarāt, another for al-Anbâr and al-Ḥirah, another for Syria and one band chose Makkah for abode. This made Jidh' say: " Every time ye go to a place, ye al-Azd, some of you

¹ Near Sudd-Ma'rib in al-Yaman; Hishâm, p. 6.

detach ¹ themselves from the rest. Ye are on the point of becoming the tail among the Arabs." That is why those who settled in Makkah were called Khuza'ah.² Then came Tha'labah ibn-'Amr Muzaiḳiya with his son and followers to Yathrib whose people were Jews. They settled outside the city where they grew and increased in number and became so strong as to drive the Jews from Yathrib. Thus they came to live inside the city and the Jews outside of it.

Al-Aus and al-Khazraj. Al-Aus and al-Khazraj are **the** sons of Ḥārithah ibn-Tha'labah³ ibn-'Amr Muzaiḳiya ibn-'Amir, and their mother was Ḳailah, daughter of al-Arḳam. Some say she was a Ghassanide of al-Azd tribe, others say she was of 'Udhrah tribe.

In pre-Islamic times, the Aus and the Khazraj saw many battles which made them trained in warfare. They became so used to fighting that their valor spread far, their courage became well known, their bravery was often cited and their name became a source of terror in the hearts of the Arabs, who feared them. Their possessions were well guarded against encroachment, and their neighbor was well protected; and all that was preparatory to the fact that Allah wanted to have them support his Prophet and to honor them by lending him aid.

It is reported that at the arrival of the Prophet in al-Madinah he wrote an agreement and made a covenant with the Jews of Yathrib.⁴ The Jews of Ḳainuḳâ', however, were the first to violate the covenant, and the Prophet expelled them from al-Madinah. The first land that the Prophet conquered was that of the banu-an-Naḍir.

¹ Ar. *inkhaga'a*, see *an-Nihāyah* under *khaza'a*.

² Azraki, p. 55.

³ Hishām, p. 140; *Geschichte der Stadt Medina*, p. 56.

⁴ One of the names of Madinah.

CHAPTER II

THE POSSESSIONS OF THE BANU-AN-NADĪR

Banu-an-Nadīr besieged. The Prophet once accompanied by abu-Bakr, 'Umar and Usaid ibn-Ḥuḍair came to the banu-an-Naḍir who were Jews and solicited their aid for raising the bloodwit of two men of the banu-Kilâb ibn-Rabi'ah who had made peace with him and who were killed by 'Amr ibn-Umayyah aḍ-Ḍamn'.¹ The Jews intended to drop a stone on him but the Prophet left them and sent them word ordering them to evacuate his city [Yathrib] because of their perfidy and violation of covenant. The Jews refused to comply, and announced hostility.² Upon this the Prophet marched and besieged them for fifteen days, at the close of which they capitulated, agreeing to evacuate his town and to be entitled to whatever the camels could carry with the exception of coats of mail and armor, the Prophet taking their land, palm-trees, coats of mail and other arms. Thus did all the possessions of the banu-an-Naḍir become the property of the Prophet. The Prophet used to sow their land planted with palm-trees and thus provided for his family and wives for one year. With what could not be consumed, he bought horses and arms. 18

Fiefs assigned. Of the land of banu-an-Naḍir, the Prophet gave fiefs to abu-Bakr, 'Abd-ar-Raḥmān ibn-'Auf, abu-

¹Hisham, p. 652; Ibn-Sa'd, vol. ii², p. 40; Al-Wakidi, *al-Maghazi*, P. 353-

² Al-Ya'kubi, *Ta'rikh*, vol. ii, p. 49.

Dujanah¹ Simak ibn-Kharashah as-Sa'idi and others. This occurred in the year 4 of the Hegira.

Mukhairik. According to al-Waḳīdi, one of **the banu-an-Naḍir**, Mukhairik, was a learned rabbi and he believed in the Prophet and offered him all that he possessed, which was seven palm-gardens surrounded with walls. This the Prophet set apart as *ṣadaḳah-land*. The seven gardens are: al-Mithab, aṣ-Ṣâfiyah, ad-Dalâl, Ḥusna,² Barkah, al-A'wâf, Mashrabat umm-Ibrahim,³ Ibrahim being the son of **the** Prophet and his mother being Mâriyah, the Copt.

Other versions of the conquest. Al-Kaṣim ibn-Sallâm from az-Zuhri:—The attack on the banu-an-Naḍir, the Jews, took place six months after the battle of Uḥud. The Prophet pressed the siege until they agreed to evacuate the city stipulating that they take with them whatever utensils their camels could carry with the exclusion of the coats of mail. Hence the text revealed by Allah: "All that is in the heavens and all that is on the earth praiseth Allah! And He is the mighty, the wise! He it is who caused the unbelievers among the people of the Book", etc.,⁴ to "put the wicked to shame."

The next tradition was communicated to us by al-Ḥusain ibn-al-Aswad on the authority of Muḥammad ibn-Ishâk⁵ regarding the above text which Allah hath revealed to his Messenger:—Those referred to are banu-an-Naḍir. By "Ye pressed not towards it with horse or camel. But Allah giveth his Messengers authority over whomsoever He will-eth",⁶ Allah showed that it is wholly assigned to **the**

¹ Ya'kûbi, vol. ii, p. 50.

² "Al-Ḳasna" in *Geschichte der Stadt Medina*, p. 150.

³ Wakidi, tr. Wellhausen, p. 166.

⁴ Koran, 59: 1.

⁵ Hishâm, pp. 654 and 655.

⁶ Baiḍâwi, vol. ii, pp. 322-323.

Prophet and to no one else. The Prophet then parcelled out the land among the *Emigrants*. But when Sahl ibn-Ḥunaif and abu-Dujānah mentioned their poverty, he gave them a share. As for the text: "The spoil taken from the people of the villages and assigned by Allah to his Messenger, it belongeth to Allah and to the Messenger," etc., to the end of the text, it means that Allah made another division among the Moslems.

According to a tradition I received from Muḥammad ibn-Ḥātim as-Samin on the authority of ibn-'Umar, the Prophet burnt and cut down the palm-trees of the banu-an-Naḍir in reference to which Ḥassān ibn-Thābit says:

"The leading men of the banu-Lu'ai would have regarded it easy, to bring about the great fire at Buwairah."¹

According to ibn-Jurajj, it was in this connection that Allah revealed the text: "Whatever palm-trees ye have cut down or left standing on their stems was by Allah's permission and to put the wicked to shame."

A similar tradition was communicated to us by abu-'Ubaid on the authority of ibn-'Umar.

Abu-'Amr ash-Shaibāni, among other reporters, holds that the above-quoted verse was composed by abu-Sufyān ibn-al-Ḥārith ibn-'Abd-al-Muṭṭalib and that its wording is as follows:

"The leading men of the banu-Lu'ai would have regarded it hard, to bring about the great conflagration of Buwairah."

(According to other reports it is Buwailah [and not Buwairah]).² Ḥassān ibn-Thābit in answer to that wrote the following:

¹ Al-Bakri, under Buwairah; Ibn-Hishām, pp. 712-713.

² Yakut, vol. i, p. 765.

" May Allah perpetuate the conflagration
and make the fire rage in its parts.

They were given the Book but they lost it.

Thus with respect to the Taurât they are blind and erring." ¹

The Prophet's special share. 'Amr ibn-Muḥammad an-Nāḳid from Mālīk ibn-Aus ibn-al-Ḥadathān:—It was stated by 'Umar ibn-al-Khaṭṭāb that the possessions of the banu-an-Naḍir were assigned by Allah to the Prophet, the Moslems having not "pressed toward them with horse or camel." 20 Thus they were wholly his property. The Prophet used to spend their annual income on his family and invest what was left in horses and arms to be used in the cause of Allah.

Hishām ibn-'Ammār ad-Dimashḳī from Mālīk ibn-Aus ibn-al-Ḥadathān:—'Umar ibn-al-Khaṭṭāb told him [Mālīk] that the Prophet had three special shares which he appropriated for himself; namely, the possessions of the banu-an-Naḍir, Khaibar and Fadak. The possessions of the banu-an-Naḍir he reserved for use in case of misfortunes that might befall him. Those of Fadak were reserved for wayfarers. Those of Khaibar he divided into three portions, two of which he divided among the Moslems and the third he reserved for his and his family's expenses, distributing what was left after the expenses to the needy among the *Emigrants*.

Al-Ḥusain ibn-al-Aswad from az-Zuhri:—The possessions of the banu-an-Naḍir were among the things that Allah assigned to his Prophet. The Moslems "pressed not towards them with horse or camel." They were therefore wholly the property of the Prophet; and he divided them among the *Emigrants*, giving nothing of them to the *Anṣār* with the exception of two persons who were needy, i. e., Simāk ibn-Kharashah abu-Dujānah, and Sahl ibn-Ḥunaif.

¹ Cf. Hassān ibn-Thābit, *D'invān*, p. 46.

Al-Ḥusain from al-Kalbi:—When the Prophet secured the possessions of the banu-an-Naḍir, who were the first he made to evacuate the land, Allah said: "He it is who caused the unbelievers among the 'People of the Book' to quit their homes and join those who had evacuated previously."¹ Thus these possessions were among the spoils towards which the Moslems "pressed not with horse or camel." The Prophet then said to the *Ansar*: "Your brethren, the *Emigrants* have no possessions. If ye therefore desire, I will divide these [newly acquired possessions] and what ye already possess among you and the *Emigrants*. But if ye desire, keep ye your possessions and I will divide these [newly acquired ones] among the *Emigrants* alone." To this the *Ansār* replied: "Divide these among them and give them from our possessions whatever thou wishest." Because of this the text was revealed: "They prefer them before themselves, though poverty be their own lot."² Thereupon abu-Bakr said: "May Allah give you the good recompense, ye *Ansars* your case and ours is like that referred to by al-Ghanawi where he said,

' May Allah recompense in our behalf the Ja'far,
 who when our feet slipped in al-Wat'atain and we fell,
 took ungrudging care of us
 although our mothers would have murmured if they were in their
 place.
 The rich are many and every hungry man
 goes to places kept warm and sheltered.' "

21

The fief of az-Zubair. Al-Ḥusain from Hishām ibn-'Urwah's father:—The Prophet assigned as fief to az-Zubair ibn-'Auḡam a piece of the banu-an-Naḍir's land planted with palm-trees.

Al-Husain from Hisham ibn-'Urwah's father:—The Pro-

¹ Koran, 59: 2.

² Kor., 59:9.

phet gave out of the land of the banu-an-Naḍir in fief and he gave a fief to az-Zubair.

Muḥammad ibn-Sa'd,¹ the secretary of al-Waḳīdi, from Anas ibn-'Iyâḍ, and 'Abdallâh ibn-Numair from Hishâm ibn-'Urwah's father:—The Prophet assigned as fief to az-Zubair a piece of the banu-an-Naḍir's land planted with palm-trees. Abu-Bakr assigned to az-Zubair as fief al-Jurf. Anas in his tradition says the land was dead. 'Abdallâh ibn-Numair says in his tradition that 'Umar gave az-Zubair as fief all of al-'Aḳiḳ.

¹ Ibn-Sa'd, vol. ii², p. 41.

CHAPTER III

THE POSSESSIONS OF THE BANU-ḲURAIẒAH

The subjection of the banu-Ḳuraizah. The Prophet besieged banu-Ḳuraizah for a few days in dhu-1-Ḳa'dah, and a few days in dhu-1-Hijjah, of the year 5, the whole time being fifteen days.¹ These banu-Ḳuraizah were among those who had assisted in the fight against the Prophet in the battle of al-Khandak [the moat] also called battle of al-Aḥzâb [the confederates]. Finally they surrendered and he installed Sa'd ibn-Mu'âdh al-Ausi as their ruler. The latter decreed that every adult² be executed, that women and children be carried as captives and that all that they possessed be divided among the Moslems.⁵ The Prophet approved of the decree saying: "What thou hast decreed is in accordance with the decree of Allah and his Prophet."

Gabriel appears to the Prophet, 'Abd-al-Wâḥid ibn-Ghiyâth from 'Ā'ishah:—When the Prophet was done with 22 the battle of al-Aḥzâb, he went into the wash-room in order to wash. There Gabriel appeared to him and said, "Muḥammad, thou hast laid down thy arms; but we have not yet. Hasten against the banu-Ḳuraizah." 'Ā'ishah upon this said to the Prophet: "O Prophet of Allah, I have seen him [Gabriel] through a hole in the door with the dust around his head!"⁴

¹ Dhu-1-Ka'dah 23—dhu-l-Hijjah 9; cf. Wakidi, tr. Wellhausen, p. 210; Tabari, vol. i, p. 1487.

² Literally "every one on whose beard the razor could be used."

³ Wakidi, *Maghasi*, p. 373.

⁴ Wâḳidī, *Maghâsi*, p. 371; Ibn-Sa'd, vol. i.1, p. 55; Ibn-Hishâm, p. 684.

The adults executed. 'Abd-al-Wahīd ibn-Ghiyāth from Kathir ibn-as-Sa'ib:—Banu-Ḳuraiẓah were presented to the Prophet with the result that those of them who had attained to puberty¹ were executed and those who had not attained to puberty were spared.

Huyai ibn-Akhtab put to death with his son. Wahb ibn-Baḳīyah from al-Ḥasan:—Ḥuyai ibn-Akhtab made a covenant with the Prophet agreeing never to assist anyone against him and mentioned Allah as surety for the covenant. When he and his son were brought before the Prophet on the day of Ḳuraiẓah, the Prophet remarked: "The one mentioned as surety has done his part." By the order of the Prophet the heads of the man and his son were cut off.³

The division of the booty. Bakr ibn-al-Haitham from Ma'mar who said: — I once asked az-Zuhri whether the banu-Ḳuraiẓah had any lands, to which he replied directly, "The Prophet divided it among the Moslems into different shares."

Al-Ḥusain ibn-al-Aswad from ibn-'Abbās:—The Prophet divided the possessions of the banu-Ḳuraiẓah and Khaibar among the Moslems.³

The conquest according to az-Zuhri. Abu-'Ubaid al-Ḳāsim ibn-Sallām from az-Zuhri:—The Prophet pressed the siege against banu-Ḳuraiẓah until they surrendered to Sa'd ibn-Mu'ādh who decreed that their men be executed, their children be taken as captives and their possessions be divided. Accordingly, a certain number of men were put to death on that day.

literally every one who "had the dreams and hair" that mark adolescence.

² Tabari, vol. i, p. 1404.

³ Wakidi, Wellhausen, pp. 220-221.

CHAPTER IV

KHAIBAR

23

The capitulation of Khaibar. The Prophet invaded Khaibar¹ in the year 7. Its people contended with him, delayed him and resisted the Moslems. So the Prophet besieged them for about one month.² They then capitulated on the terms that their blood would not be shed, and their children be spared, provided that they evacuate the land, which he permitted the Moslems to take together with the gold and silver and arms—except what was on the person of the banu-Khaibar, and that they keep nothing secret from the Prophet. They then told the Prophet, " We have special experience in cultivation and planting palm-trees," and asked to be allowed to remain in the land. The Prophet granted them their request and allowed them one-half of the fruits and grains produced saying: " I shall keep you settled so long as Allah keeps you."

'Umar expels the people of Khaibar. During the caliphate of 'Umar ibn-al-Khaṭṭāb, a pestilence spread among them and they mistreated the Moslems. 'Umar, thereupon, made them evacuate the land, dividing what they had among those of the Moslems who already had a share in it.

The terms made. Al-Ḥusain ibn-al-Aswad from Muḥammad ibn-Ishāq who said:—" I once asked ibn-Shihāb about Khaibar and he told me that he was informed that the

¹ Yāqūt, vol. ii, p. 503.

² Diyarbakri, *Ta'rikh al-Khamis*, vol. ii, p. 47.

Prophet captured it by force after a fight, and that it was included among the spoils which Allah assigned to his Prophet. The Prophet took its fifth and divided the land among the Moslems. Those of its people who surrendered did * so on condition that they leave the land; but the Prophet asked them to enter into a treaty, which they did."

Huyai hides a bag full of money. 'Abd-al-A'la ibn-Ḥammād an-Narsi from ibn-'Umar:—The Prophet came to the people of Khaibar and fought them until he drove them to their castle and captured their land and palm-trees. They then capitulated on the terms that their blood be not shed, that they evacuate the land and be entitled to all that their camels could carry, and that the Prophet be entitled to the gold and silver and arms.² The Prophet made it a condition for them that they hold nothing secret or hidden from him, otherwise they are no more within his protection or covenant. They, however, hid a leather bag in which were kept money and jewels belonging to Huyai ibn-Akḥṭab. This bag Huyai had brought to Khaibar on the occasion 24 of the expulsion of the banu-an-Nadīr. The Prophet asked Sa'yah ibn-'Amr saying, "What has become of the bag which Huyai brought from the banu-an-Nadīr?" To this Sa'yah answered, " Wars and expenses have emptied it." But the Prophet remarked, " It was a short time and a big sum of money. Moreover, Huyai was killed before that." The Prophet then turned Sa'yah over to az-Zubair and the latter put him to the torture. At last Sa'yah said: " I saw Huyai roaming about in a deserted place yonder." Search was made in the deserted place and the bag was found. The Prophet, thereupon, put the two sons of abu-1-Hukayk to death, one of whom was the husband of Safiyah,³ the daugh-

¹ Hisham, p. 779.

² Ibn-Sa'd, vol. ii², pp. 79-80.

³who became one of the wives of Muhammad, see an-Nawawi, *Tahdhib al-Asma'*, pp. 846-847.

ter of Huyai ibn-Akhṭab. Moreover, he captivated their children and women and divided their possessions because of their breach of faith.

'Abdallḥ ibn-Rawāḥ estimates the produce. The Prophet also wanted to expel the banu-Khaibar from the land but they said, " Let us stay in the land to repair it and manage it." The Prophet and his companions having no slaves to manage it, and they having no time to do it themselves, he gave them Khaibar on condition that they have one-half of every palm-tree or plant ... ¹ as it occurred to the Prophet. 'Abdallāh ibn-Rawāḥah used to come every year and estimate by conjecture the quantity of dates upon the palm-trees and rent them one-half. Banu-Khaibar accused him to the Prophet charging him with partiality in estimation and offered to bribe him. To this he ['Abdallāh] replied saying, "Do ye enemies of Allah mean to give me unlawful money? ² By Allah, I have been sent to you by one whom of all men I love best. As for you, I hate you more than monkeys and pigs. My hatred to you and love to him, however, shall never stand in the way of my being just to you." They then said, " Through this [justice] have heavens and earth been established!"

The green spot in the eye of Safiyah, the Prophet's wife. Once the Prophet, noticing a green spot in the eye of Ṣafiyah, daughter of Huyai, asked her about it, and she said, "As my head lay in the lap of ibn-abi-1-Ḥuḳaiḳ, I saw in my sleep as if a moon fell in my lap. When I told him of what I saw he gave me a blow saying, 'Art thou wishing to have the king of Yathrib?' " ³ Safiyah added, " Of all men the Prophet was the one I disliked most, for he had killed

¹ Text not clear.

² Kor., 5 : 67 and 68.

³ Tabari, vol. i, p. 1582.

my husband, father and brother. But he kept on saying, 'Thy father excited the Arabs to unite against me and he did this and that.' until all hatred was gone away from me."

The Prophet used to give annually each of his wives 80 camel-loads of dates and 80 loads of barley from Khaibar. 25

'Umar divides Khaibar. It was stated by Nāfi' that during the caliphate of 'Umar ibn-al-Khaṭṭāb, the people of Khaibar mistreated the Moslems and deceived them and broke the hands of the son of 'Umar¹ by hurling him from the roof of a house. Consequently, 'Umar divided the land among those of the people of Ḥudaibiyah who had taken part in the battle of Khaibar.

The forts of Khaibar. Al-Ḥusain ibn-al-Aswad from 'Abdallah ibn-abi-Bakr ibn-Muḥammad ibn-'Amr ibn-Ḥazm:—The Prophet besieged the people of Khaibar in their two fortresses—al-Waṭiḥ and Sulālim. When they felt that their destruction was sure, they requested the Prophet to let them off and spare their lives. This he did. The Prophet had already taken possession of all their property² including ash-Shiḳḳ, an-Naṭāt and al-Katibah together with all their forts except what was in the above-mentioned two.

"Speedy victory." The following tradition regarding the text:³ "And rewarded them with a speedy victory" was transmitted by al-Ḥusain ibn-al-Aswad on the authority of 'Abd-ar-Raḥmān ibn-abi-Laila:—Khaibar and another are meant who could not be subdued by the Persians and Greeks.

The division of Khaibar. 'Amr an-Naḳid from Bushair ibn-Yaṣār:—The Prophet divided Khaibar into thirty-six shares and each share into a hundred lots. One-half of the shares he reserved for himself to be used in case of

¹Hisham, p. 780.

²Six fortresses mentioned by Ya'kūḑi, vol. ii, p. 56.

³Kor., 48:18.

accident or what might befall him, and the other half he distributed among the Moslems. According to this, the Prophet's share included ash-Shikḵ with an-Naṭât and whatever was included within them. Among the lands turned into *wakf*¹ were al-Katibah and Sulalim. When the Prophet laid his hands on these possessions, he found that he had not enough 'āmils² for the land. He therefore turned it over to the Jews on condition that they use the land and keep only one-half of its produce. This arrangement lasted throughout the life of the Prophet and abu-Bakr. But when 'Umar was made caliph, and as the money became abundant in the lands of the Moslems, and the Moslems became numerous enough to cultivate the land, 'Umar expelled the Jews to Syria and divided the property 26 among the Moslems.

Bakr ibn-al-Haitham from az-Zuhri:—When the Prophet conquered Khaibar the fifth share of it [reserved for himself] was al-Katibah; as for ash-Shikḵ, an-Naṭât, Sulâlîm and al-Waṭîḥ they were given to the Moslems. The Prophet left the land in the hands of the Jews on condition that they give him one-half of the produce. Thus the part of the produce assigned by Allah to the Moslems was divided among the Moslems until the time of 'Umar who divided the land itself among them according to their shares.

Abu-'Ubaid from Maimûn ibn-Mihfân:—The Prophet besieged the inhabitants of Khaibar between twenty and thirty days.

Al-Ḥusain ibn-al-Aswad from Bushair ibn-Yaṣâr:—The Prophet divided Khaibar into thirty-six shares—eighteen for the Prophet to meet the expenses of accidents, visitors,

¹ Unalienable legacy to the Moslem general community.

² Governors whose chief function it was to collect taxes and conquer more lands.

and delegates, and the remaining eighteen shares to be divided each among one hundred men.¹

Al-Ḥusain from Bushair ibn-Yaṣār:—Khaibar was divided into thirty-six shares, each one of which was subdivided into one hundred lots. Eighteen of these shares were divided among the Moslems including the Prophet, who had in addition eighteen shares to meet the expenses of visitors and delegates and accidents that might befall him.

'Abdallāh ibn-Rawāḥah estimates the produce. 'Amr an-Nāḳid and al-Ḥusain ibn-al-Aswad from ibn-'Umar:—The Prophet sent ibn-Rawāḥah to Khaibar who made a conjectural estimation of the palm-trees and gave the people their choice to accept or refuse, to which they replied: " This is justice; and upon justice have heaven and earth been established."

The sons of abu-l-Ḥuḳaik, put to death. Ishāḳ ibn-abi-Isra'il from an inhabitant of al-Madinah:—The Prophet 27 made terms with the sons of abu-l-Ḥuḳaik stipulating that they conceal no treasure. But they did conceal; and the Prophet considered it lawful to shed their blood.

Abu-'Ubaid from Maimūn ibn-Mihrān:—The people of Khaibar were promised security on their lives and children on condition that the Prophet get all that was in the fort. In that fort were the members of a family strongly opposed to the Prophet. To them the Prophet said: "I am aware of your enmity to Allah and to his Prophet, but this is not to hold me from granting you what I granted your companions. Ye, however, have promised me that if ye conceal a thing your blood will become lawful to me. What has become of your utensils?" " They were all "—they replied, " used up during the fight." The Prophet then gave word to

¹Cf. Waḳīdi, tr. Wellhausen, p. 285; Tabari, vol. i, p. 1588; Athir, vol. ii, p. 171.

his *Companions* to go to the place where the utensils were. The vessels were disinterred and the Prophet struck off their heads.

'Abdallah ibn-Rawāḥah. 'Amr an-Naḳid and Muḥammad ibn-aṣ-Ṣabbāḥ from ibn-'Abbās:—The Prophet turned Khaibar over with its soil and palm-trees to its inhabitants allowing them half of the produce.

Muḥammad ibn-aṣ-Ṣabbāḥ from ash-Sha'bi:—The Prophet turned Khaibar over to its inhabitants for one-half of the produce and sent 'Abdallāh ibn-Rawāḥah to estimate the dates (or perhaps he said the palm-trees). This he estimated and divided into two halves and asked them to choose whichever one they wanted. Upon this they said, "It is by this that heavens and earth have been established."

A certain friend of abu-Yūsuf from Anas:—'Abdallāh ibn-Rawāḥah said to the people of Khaibar, "If ye wish, I will estimate and let you choose; otherwise, ye estimate and let me choose." Upon this they said, "It is by this that heavens and earth have been established."

The division of Khaibar. Al-Kaṣim ibn-Sallām from az-Zuhri:—The Prophet took Khaibar by force as a result of a fight; and after taking away one-fifth, he divided the remaining four-fifths among the Moslems.

The Jews of Khaibar expelled. 'Abd-al-A'la ibn- 28 Ḥammād an-Narsi from ibn-Shihāb:—The Prophet said: "There can be no two religions at the same time in the Arabian peninsula." ¹ 'Umar ibn-al-Khattab investigated until he found it certain and assured that the Prophet had said, "There can be no two religions at the same time in the Arabian peninsula." Accordingly, he expelled the Jews of Khaibar.

¹ Gottheil, "Dhimmi and Moslems in Egypt," in *O. T. and Semitic Studies*, vol. ii, p. 351.

The Prophet gives his share. Al-Walid ibn-Ṣâliḥ from al-Wâḳidi's *sheikhs*:—The Prophet assigned his share in Khaibar as a means of subsistence, bestowing on each one of his wives 80 camel-loads of dates and 20 loads of barley; on his uncle al-'Abbaṣ ibn-'Abd-al-Muṭṭalib 200 loads; and on abu-Bakr, 'Umar, al-Ḥassân, al-Ḥusain and others including the banu-al-Muṭṭalib ibn-'Abd-Manâf a certain number of loads. To this end, he drew up for them a document.

Al-Walid from Aflaḥ ibn-Ḥumaid's father who said:—"I was made by 'Umar ibn-'Abd-al-'Aziz governor of al-Karibah; and we used to give the heirs of the recipients of the Prophet's bestowals their due, those heirs being numbered and recorded by us.

'Umar divides Khaibar. Muḥammad ibn-Ḥâtim as-Samīn from Nâfi':—The Prophet turned Khaibar over to the hands of its people on condition that they give him one-half of the produce. Thus they held it during the life of the Prophet, abu-Bakr and the early part of the caliphate of 'Umar. Then 'Abdallâh ibn-'Umar visited them for some purpose and they attacked him in the night. He ['Umar], therefore, turned them out of Khaibar and divided it among those of the Moslems who were present [in its battle] giving a share to the Prophet's wives. To the latter he said, "Whichever of you likes to have the fruit can have it, and whichever likes the estate can have it, and whatever ye choose will be yours and your heirs' after you."

Al-Ḥusain ibn-al-Aswad from ibn-'Abbâs:—Khaibar was divided into 1580 shares. The Moslems were 1580 men, of whom 1540 had taken part in the battle of al-Ḥudaibiyah and forty were with Ja'far ibn-abi-Ṭâlib in Abyssinia.

The fief of az-Zubair. Al-Ḥusain ibn-al-Aswad from ibn-'Urwah's father:—The Prophet gave as fief to az-Zubair 29 lands in Khaibar planted with palm- and other trees.

CHAPTER V

FADAK

The capitulation of Fadak. As the Prophet departed from Khaibar, he sent to the people of Fadak ¹ Muḥaiyiṣah ibn-Mas'ūd al-Anṣāri inviting them to Islam. Their chief was one of their number named Yūsha' ibn-Nūn the Jew. They made terms with the Prophet, agreeing to give up one-half of the land with its soil.² The Prophet accepted. Thus one-half was assigned wholly to the Prophet because the Moslems "pressed not against it with horse or camel."³ The Prophet used to spend the income on the wayfarers.

'Umar expels the inhabitants. The inhabitants of Fadak remained in it until 'Umar ibn-al-Khaṭṭāb became caliph and expelled the Jews of al-Ḥijāz. On that occasion he sent abu-1-Haitham Mālik ibn-at-Taiyihān (some say an-Naiyihān), Sahl ibn-abi-Ḥaithamah al-Anṣāri, and Zaid ibn-Thābit al-Anṣāri, who estimated justly the value of one-half of its soil. This value 'Umar paid to the Jews and expelled them to Syria.

Sa'id ibn-Sulaimān from Yaḥya ibn-Sa'id:—The people of Fadak made terms with the Prophet agreeing to give one-half of the land and the palm-trees. When 'Umar expelled them, he sent some one to estimate their share in land and palm-trees and he gave them their value.

¹ Yāḳūt, vol. iii, pp. 856-857.

² Not only the produce.

³ Athir, vol. ii, p. 171; Mas'udi, *Kitab at-Tanbih*, p. 258.

Bakr ibn-al-Haitham from az-Zuhri:—'Umar ibn-al-Khaṭṭāb gave the people of Fadak the price of one-half of their land and palm-trees.

Al-Ḥusain ibn-al-Aswad from az-Zuhri, 'Abdallāh ibn-abi-Bakr and certain sons of Muḥammad ibn-Maslamah:—Only a remnant of the Khaibar was spared. They betook themselves to the fortifications and asked the Prophet to save their lives and let them go off. The people of Fadak having heard of that surrendered on the same conditions.¹ Thus Fadak became the special share of the Prophet, for the Moslems "pressed not against it with horse and camel." 30

A similar tradition was transmitted to us by al-Ḥusain from 'Abdallāh ibn-abi-Bakr, with one addition, that among those who were intermediary between the two parties was Muḥaiyiṣah ibn-Mas'ūd.

Al-Ḥusain from 'Umar:—The Prophet had three portions appropriated to himself exclusive of his men: the land of banu-an-Naḍir which was unalienable and to meet the expenses of the accidents that might befall him, Khaibar which he divided into three parts, and Fadak the income of which was reserved for wayfarers.

The wives of the Prophet demand an inheritance. 'Abdallāh ibn-Ṣāliḥ" al-Tjli from 'Urwah ibn-az-Zubair:—The wives of the Prophet delegated 'Uthmān ibn-'Affān to ask abu-Bakr to give them their inheritance from the share of the Prophet in Khaibar and Fadak. But 'A'ishah said to them, "Do ye not fear Allah? and have ye not heard the Prophet say—'What we leave as *ṣadaqah* cannot be inherited?' This property therefore is the property of the people of Muḥammad to meet the expenses of the accidents and guests, and when I die it goes to the one in authority after me." On hearing this, the other wives desisted from their request.

¹ Diyārbakri, vol. ii, pp. 57 and 64.

A similar tradition was communicated to us by Aḥmad ibn-Ibrāhīm ad-Daurakī on the authority of 'Urwah.

The banu-Umayyah confiscate Fadak. Ibrāhīm ibn-Muḥammad ibn-'Ar'arah from al-Kalbi:—The banu-Umayyah confiscated Fadak and violated the law of the Prophet in regard to it. But when 'Umar ibn-'Abd-al-'Aziz became caliph, he reinstated the land in its old condition.

Fâtimah demands Fadak. 'Abdallaḥ ibn-Maimūn al-Mukattib from Mālik ibn-Ja'wanah's father:—Fâtimah said to abu-Bakr, "The Prophet assigned to me Fadak; thou shouldst therefore give it to me." ¹ 'Ali ibn-Abi-Talib acted as a witness in her favor. But abu-Bakr asked for another witness; and umm-Aiman testified in her favor. Abu-Bakr, thereupon, said "Thou, daughter of Allah's Prophet, knowest that no evidence can be accepted unless it is rendered by two men or a man and two women." Upon this she departed. 3¹

Rauḥ al-Karābisi from one supposed by Rauḥ to have been Ja'far ibn-Muḥammad:—Fâtimah said to abu-Bakr, "Give me Fadak, the Prophet has assigned it to me." Abu-Bakr called for evidence and she presented umm-Aiman and Rabāḥ, the Prophet's freedman, both of whom testified in her favor. But abu-Bakr said, "In such a case no evidence could be accepted unless it be rendered by a man and two women."

Ibn-'A'ishah at-Taimi from umm-Hāni:—Fâtimah, the Prophet's daughter, called on abu-Bakr and asked: "Who will inherit thee when thou art dead?" to which he replied, "My son and family." "Why then," asked she, "hast thou—and not we—inherited the Prophet's possessions?" "Daughter of Allah's Prophet," answered abu-Bakr, "by Allah, I have inherited from thy father neither gold nor

¹ Bukhārī, vol. iii, p. 131.

silver, neither this nor that." " But," said she, " **thou** hast inherited our share in Khaibar and our *sadaqah* in Fadak." To this abu-Bakr replied, " Daughter of Allah's Prophet, I heard Allah's Prophet say, ' This is but something assigned by Allah as a means of subsistence to use during my life; on my death it should be turned over to the Moslems.' "

'Uthmân ibn-abi-Shaibah from Mughirah:—'Umar ibn-'Abd-al-'Aziz once summoned the banu-Umayyah and addressed them saying: " Fadak belonged to the Prophet and by the income from it he met his own expenses, supplied the needy among the banu-Hâshim and helped the unmarried among them to marry. Fâtimah asked him to bestow it on her, but he refused. After the Prophet's death, abu-Bakr used it in the same way. And so did 'Umar when he became caliph. And now I am going to put it back to its original use; and ye will be my witnesses."

Kura 'Arabiyah. The following tradition was transmitted to us by Suraij ibn-Yûnus from az-Zuhri in explanation of the text, "Against which ye pressed not with horse or camel ":¹—The places referred to are Kura 'Arabiyah² that belong to the Prophet, i. e., Fadak, and this and that.

'Umar expels the Jews of Fadak. Abu-'Ubaid from az- 32
Zuhri or someone else:—'Umar expelled the Jews of Khaibar and they evacuated the place. As for the Jews of Fadak, they retained half the fruits [produced] and half the soil, in accordance with the conditions on which they made terms with the Prophet. 'Umar paid them the price of half the products and half the soil in gold, silver and pack-saddles, and then expelled them.

The khutbah of 'Umar ibn-Âbd-al-Âziz. 'Amr an-Nâkîd from abu-Burkân:—The following is taken from the

¹ Kor., 59:6.

² Bakri, pp. 657-658; Wakidi, *Maghazi*, p. 374.

speech of 'Umar ibn-'Abd-al-'Aziz on his installment in the caliphate: "Fadak was among the spoils that Allah assigned the Prophet and the 'Moslems pressed not against it with horse and camel.' When Fâtimah asked him to give her the land, he said, 'Thou hast nothing to demand from me, and I have nothing to give thee.' The Prophet used to spend the income from it on wayfarers. Then came abu-Bakr, 'Umar, 'Uthmân and 'Ali who put it to the same use as the Prophet. But when Mu'âwiyah became caliph he gave it as fief to Marwân ibn-al-Ḥakam; and the latter bestowed it on my father and on 'Abd-al-Malik. Thus it was handed down to al-Walid, Sulaimân and myself. When al-Walid became caliph, I asked him to give me his share, which he did. In like manner, I asked Sulaimân for his share and he gave it. Thus I brought it into one whole again. And nothing that I possess is dearer to me than it! Be ye therefore my witnesses, that I have restored it to what it was."

Al-Ma'mun gives Fadak to the descendants of Fâtimah.
In the year 210, the *commander of the believers* al-Ma'mûn 'Abdallâh ibn-Ḥarûn ar-Rashid ordered that Fadak be delivered to the children of Fâtimah. To that effect he wrote to his *'amil* in al-Madinah, Kutham ibn-Ja'far, saying, "Greetings!—*The commander of the believers*, in his position in the religion of Allah and as caliph [successor] of his Prophet and a near relative to him, has the first right to enforce the Prophet's regulations and carry out his orders and deliver to him, whom the Prophet granted something or gave it as *ṣadaqah*, the thing granted or given as such. In Allah alone does the success as well as the strength of the *commander of the believers* lie, and to do what makes him win His favor is his [the commander's] chief desire.

The Prophet had given Fâtimah, his daughter, Fadak and bestowed it as *ṣadaqah* on her. That was an evident and

well-known fact on which there was no disagreement among the relatives of the Prophet, who do not cease to lay claim on what was given to Fâtimah as *ṣadaqah* and to which she is entitled. Consequently, the *commander of the believers* has deemed it right to return it to the heirs of Fâtimah and deliver it to them, seeking thereby to win the favor of Allah by establishing his right and justice, and of Allah's Prophet by carrying out his command and his wish regarding his *ṣadaqah*. This the *commander of the believers* ordered recorded in his registers and sent in writing to his *'dmils*. And since, after the death of the Prophet, it has been customary on every *mausim* * to have any person claim a grant, or *ṣadaqah* or promise,² and to have his claim accepted, then Fâtimah's claim on what the Prophet has bestowed on her should—above that of every one else—be accepted as true.

The *commander of the believers* has written to al-Mubârik at-Ṭabari, his freedman, ordering him to give Fadak back to the heirs of Fâtimah, the Prophet's daughter, with all its boundaries and the rights attached to it, and including its slaves and products and other things, all to be delivered to Muḥammad ibn-Yaḥya ibn-al-Ḥusain ibn-Zaid ibn-'Ali ibn-al-Ḥusain ibn-'Ali ibn-abi-Ṭalib and to Muḥammad ibn-'Abdallâh ibn-al-Ḥasan ibn-'Ali ibn-al-Ḥusain ibn-'Ali ibn-abi-Ṭalib, both of whom the *commander of the believers* has put in charge of the land in behalf of its owners.

Know therefore that this is the opinion of the *commander of the believers* and what Allah has inspired him to do as His will, and what He has enabled him to do in the way of winning His favor and His Prophet's favor. Let those under thee know it; and treat Muḥammad ibn-Yaḥya

¹ Meeting time of the pilgrims, see *an-Nihāyah*, vol. iv, p. 211, and Mutarrizi, *al-Mughrib*, vol. ii, p. 250.

² Ar. *'idat*, see Bukhārī, vol. ii, p. 285; vol. iii, p. 168.

and Muḥammad ibn-'Abdallāh as thou hast treated al-Mubârik aṭ-Ṭabari; and help them in any way that makes for the fertility, interest and productivity of the land. May it be Allah's will, and peace be unto thee.

Written on Wednesday, two days after the beginning of dhu-1-Ḳa'dah, year 210."

Al-Mutawakkil restores Fadak to its old condition. When al-Mutawakkil, however, became caliph, he ordered that the land be reinstated in the condition in which it had been before al-Ma'mûn.

CHAPTER VI

WÂDI-L-ḲURA AND TAIMĀ'

Wâdi-l-Kura taken by assault. When the Prophet departed from Khaibar, he came to Wâdi-l-Ḳura¹ and invited its people to Islam. They refused and started hostilities. 34 The Prophet reduced the place by force; and Allah gave him as booty the possessions of its inhabitants. To the lot of the Moslems fell pieces of furniture and other commodities of which the Prophet took away one-fifth. The Prophet left the land with its palm-trees in the hands of certain Jews on the same rent terms which he had made with the people of Khaibar.² Some say that 'Umar expelled its Jews and divided it among those who fought for its conquest. Others, however, say that 'Umar did not expel them, for it is not included in al-Ḥijâz. Today it is annexed to the administrative district of al-Madinah and is included among its suburbs.

Mid'am condemned to fire. I was informed by certain scholars that the Prophet had a slave, named Mid'am, whom Rifâ'ah ibn-Zaid al-Judhâmi had presented to him. During the invasion of Wâdi-l-Ḳura, Mid'am was shot by an arrow from an unknown quarter as he was putting down the saddle of the Prophet's camel. When someone remarked, "Blessed, O prophet of Allah, is thy slave, for he was shot by an arrow and suffered martyrdom," the Pro-

¹ Yâkût, vol. iv, p. 678.

² Wakidi, tr. Wellhausen, p. 292.

phet replied, " Nay, **the** mantle he took from **the** spoils on the day of Khaibar shall verily burn on him like fire." ¹

Shaibân ibn-Farrûkh from al-Ḥasan:—Someone remarked to the Prophet, " Thy lad, so and so, has suffered martyrdom." to which the Prophet replied, " Rather he is dragged to fire in a mantle he unlawfully took from the spoils."

'Abd-al-Wâḥid ibn-Ghiyâth from al-Ḥasan:—Some one remarked to the Prophet, " Happy art thou, for thy lad, so and so, has suffered martyrdom!" to which he replied, " Rather he is dragged to fire in a mantle he unlawfully took from the spoils." ²

Taima' capitulates. When the people of **Taima'** heard how **the** Prophet had subjugated the people of Wadi-l-Ḳura, they made terms with him, agreeing to pay poll-tax, and they settled in their homes with their lands in their possession.³ The Prophet assigned 'Amr ibn-Sa'id ibn-al-'Aṣi ibn-Umayyah as governor to Wâdi-1-Ḳura, and assigned Yazid ibn-abi-Sufyân after its conquest, the latter having become Moslem on the day of the conquest of Taimâ'.

Ulnar expels the inhabitants. 'Abd-al-A'la ibn-Ḥammâd an-Narsi from 'Umar ibn-'Abd-al-'Aziz:—'Umar ibn-al-Khaṭṭâb expelled the people of Fadak, Taimâ' and 35 Khaibar. The fight between the Prophet and the people of Wâdi-1-Ḳura took place in Jumâda II, year 7.

The fief of Ḥamzah ibn-an-Nu'rnan. Al-'Abbâs ibn-Hishâm al-Kalbî from his grandfather:—The Prophet gave as fief to Ḥamzah ibn-an-Nu'mân ibn-Haudhah-l-'Udhri his whip's throw ⁴ in Wâdi-1-Ḳura. This Ḥamzah was the

¹ Hishâm, p. 765.

² Bukhari, vol. iii, pp. 129-130.

³ Diyarbakri, vol. ii, p. 65.

⁴ Mawardi, p. 330.

chief of the banu-'Udhrah and the first of the people of al-Ḥijâz to offer the Prophet the *sadaqah* of banu-'Udhrah.

The fief of 'Abd-al-Malik ibn-Marwân. 'Ali ibn-Muhammad from al-'Abbaṣ ibn-'Amir's uncle:—"Abd-al-Malik ibn-Marwân called on Yazid ibn-Mu'awiyah and said, "O *commander of the believers*, Mu'a'wiyah in his caliphate bought from certain Jews a piece of land in Wâdi-1-Ḳura and made many improvements in it. Thou hast let that land fall into negligence. It is therefore lost, and its income has decreased. Give it therefore as fief to me, and I shall take care of it." To this Yazid replied: "We are not stingy in big things, nor can a trifling escape our eye." 'Abd-al-Malik then said, "Its income is so much . . ." "Thou canst have it," said Yazid.¹ When 'Abd-al-Malik departed Yazid remarked, "It is said that this is the man that will rule after us. If that is right, we would have done him favor and expect to receive something in repay; if it is false, we have granted him a gift."

¹ L. Caetani, *Annali dell Islam*, vol. ii, p. 50, note 7.

CHAPTER VII

MAKKAH

The cause of its invasion. When the Prophet made arrangements with the Ẕuraish in the year of al-Ḥudaibiyah and wrote down the statement of the truce¹ to the effect that he who desires to make a covenant with Muḥammad can do so, and he who desires to make a covenant with Ẕuraish can do so; and that he of the *Companions* of the Prophet who comes to Ẕuraish should not be returned, and he of the banu-Ẕuraish or their allies who comes to the Prophet should be returned, then those of Kinānah who were present rose and said, " We will enter into a covenant with Ẕuraish, and accept their terms "; but Khuẓâ'ah said, " We will enter into the covenant of Muḥammad and his contract." Since between 'Abd-al-Muṭṭalib and Khuẓâ'ah an old alliance existed, 'Amr ibn-Sâlim ibn-Ḥaṣīrah-1-Khuẓâ'i composed the following verse:

"O Allah! I am seeking from Muhammad
the hereditary alliance of our father and his." ²

36

One of the clan of Khuẓâ'ah hearing one of the clan of Kinānah sing a poem satirizing the Prophet, attacked him and crushed his head. This incident provoked evil and fighting between the two parties. Ẕuraish reinforced banu-Kinānah and together they attacked Khuẓâ'ah in the night time, thus violating the covenant and the arrangement.

¹ Wakidi, *Maghazi*, p. 387; Hisham, pp. 746-747, 803.

² Hisham, p. 806; Wakidi, *Maghdsi*, p. 402; Fakihi, p. 42.

Thereupon, 'Amr ibn-Sâlim ibn-Ḥaṣīrah-1-Khuzâ'i came to the Prophet and solicited his aid. This led the Prophet to invade Makkah.

The following is taken from a long tradition communicated to us by abu-'Ubaid al-Ḳâsim ibn-Sallâm on the authority of 'Urwah:—Ḳuraish made terms with the Prophet, stipulating that both parties promise each other security against treachery and stealth,¹ so that a man coming on pilgrimage to Makkah or to visit there, or passing on his way between al-Yaman and at-Ṭâ'if is safe; and he of the "polytheists" who passes through al-Madinah on his way to Syria and the East is safe. In this covenant the Prophet included banu-Ka'b; and Ḳuraish included in their covenant their allies of the banu-Kinânah.

Abu-Sufydn as an envoy. 'Abd-al-Wahîd ibn-Ghiyâth from 'Ikrimah:—The banu-Bakr of Kinânah were included in the peace terms of Ḳuraish, and the Khuzâ'ah were included in the peace terms of the Prophet. But a fight took place between the banu-Bakr and Khuzâ'ah at 'Arafah.² 37 Ḳuraish provided banu-Bakr with arms, and gave them water to drink, and shelter. Some of the Ḳuraish objected saying, "Ye have violated the covenant," yet the others replied, "We have not. By Allah, we did not fight. We only gave them provision, water, and shelter."

They, thereupon, said to abu-Sufyân ibn-Ḥarab, "Go and renew the alliance and reconcile the parties." Abu-Sufyân proceeded to al-Madinah where he met abu-Bakr and said to him, "Abu-Bakr, renew the alliance and reconcile the parties."

Abu-Bakr asked him to see 'Umar. Accordingly he met 'Umar and said, "Renew the alliance and reconcile the

¹ Hishâm, p. 747; Caetani, vol. ii, p. 106; Wākidi, tr. Wellhausen, p. 257, note 1; and *Fâ'ik*, vol. ii, p. 114.

² Hishâm, p. 803; Fâkihi, pp. 49 and 144-145; Yâkût, vol. iii, p. 646.

parties." to which 'Umar replied, " May Allah cut off the alliance what is still connected and wear out what is still new." Abu-Sufyân then said, " By Allah I never saw a worse head of a tribe than thou!" Thence he went to Fâtimah who asked him to meet 'Ali. This he did and made the same request. 'Ali replied, " Thou art the *sheikh* of ẖuraish and its chief. Renew therefore the alliance and reconcile the parties." Abu-Sufyân then clapped his right hand against the left saying, " I have renewed the alliance and reconciled the parties."

He then left and came to Makkah. The Prophet had said, "Abu-Sufyân is coming. He returns satisfied without having effected any result." When he returned to the people of Makkah he told them what had happened and they said, " By Allah we know none more foolish than thou. Thou dost bring us neither war that we may be warned, nor peace that we may feel safe."

Khuzâ'ah then came to the Prophet and complained of what had befallen them. The Prophet said, " I was ordered to secure one of the two towns Makkah or aṭ-Ṭâ'if." Thereupon, the Prophet ordered that the march be commenced. Thus he set out with the *Companions* saying, " O Allah, strike upon their ears [with deafness] that they may not hear,¹ so that we may take them by surprise!" The Prophet pressed the march until he camped at Marr aẖ-ẖahrân. ẖuraish had asked abu-Sufyân to return. When he [abu-Sufyân] got to Marr aẖ-ẖahrân and saw the fires and the tents he said, " What is the matter with the people? They seem like the people celebrating the night of 'Arafah." Saying this, he was surrounded by the Prophet's horsemen, who took him prisoner; and he was brought before the Prophet. 'Urnar came and wanted to execute him, but al-

¹Cf. Kor., 18:10.

'Abbâs prevented him and he [abu-Sufyân] embraced Islâm and presented himself before the Prophet. When the time for morning prayer came, the Moslems bestirred themselves for ablution before prayer. "What is the matter?" said abu-Sufyân to al-'Abbaâs ibn-'Abd-al-Muṭṭalib, "Do they mean to kill me?" "No," answered al-'Abbâs, "they have risen for prayer." As they began to pray, abu-Sufyân noticed that when the Prophet knelt they knelt; when he prostrated himself, they prostrated themselves; upon which he remarked, "By Allah I never saw, as I did to-day, the submissiveness of a people coming from here and there—not even in the case of the noble Persians, or the Greeks who have long fore-locks." ¹

Al-'Abbâs asked the Prophet saying, "Send me to the people of Makkah that I may invite them to Islâm." No sooner had the Prophet sent him than he called him back saying, "Bring my uncle back to me, that the 'polytheists' may not kill him." Al-'Abbâs, however, refused to return until he came to Makkah and made the following statement: "O ye people, embrace Islâm and ye shall be safe. Ye have been surrounded on all sides. Ye are confronted by a hard case that is beyond your power."² Here is Khâlid in the lower part of Makkah, there is az-Zubair in the upper part of it, and there is the Prophet of Allah at the head of the *Emigrants*, *Anṣḍr* and *Khuzà'ah*." To this Ḳuraish replied, "And what are *Khuzà'ah* with their mutilated noses!"

The entrance into Makkah. 'Abd-al-Wâḥid ibn-Ghiyâth from abu-Hurairah:—The spokesman of *Khuzà'ah* repeated the following verse before the Prophet:

¹ Fâkihi, p. 155; Wâḳidi, *Maghâzi*, p. 405.

² Fâkihi, p. 150; *Fa'ik*, vol. i, p. 338.

" O Lord, I am seeking from Muḥammad
 the hereditary alliance between our father and his.
 Reinforce therefore, with Allah's guidance, a mighty victory,
 and summon the worshippers of Allah, and they will come for help."¹

Ḥammād states on the authority of 'Ikrimah that Khuzâ'ah called the Prophet as he was washing himself, and the Prophet replied, " Here I am!"

According to al-Wāḳidi among others, a band of Ḳuraish took up arms on the day of the conquest [of Makkah] saying, " Never shall Muḥammad enter the city except by force." Accordingly, Khālīd ibn-al-Walīd led the fight against them and was the first to receive the order of the Prophet to enter.² So he killed twenty-four men from [the tribe of] Ḳuraish and four from [the tribe of] Hudhail. Others state that twenty-three men from Ḳuraish were killed on that day and the rest took to flight seeking refuge 39 in the mountain heights which they climbed. Of the *Companions* of the Prophet, Kurz ibn-Jābir al-Fihri, and Khālīd al-Ash'ar al-Ka'bi suffered martyrdom on that day. According to Hi šām ibn-al-Kalbi, however, the latter of the martyrs was Hubaish al-Ash'ar ibn-Khalīd al-Ka'bi³ of the tribe of Khuzâ'ah.

Abu-Hurairah describes the conquest. Shaibân ibn-abi-Shaibah-1-Ubulli from 'Abdallāh ibn-Rabāḥ:—A number of deputations came to call on Mu'āwiyah. It was in Ramadân, and we used to prepare food for one another. Abu-Hurairah was one of those who often invited us to his dwelling-place. I [ibn-Rabāḥ] therefore prepared a meal and invited them. Then abu-Hurairah asked, " Shall I, O *Anṣār*, amuse you with a narrative concerning you?" and

¹Tabari, vol. i, pp. 1621-1622.

²Fakihi, p. 153, seq.

³" Khunais ibn-Khalid " in Hisham, p. 817.

he went on to describe the conquest of Makkah as follows:
 " The Prophet advanced until he came to Makkah. At the head of one of the two wings of the army, he sent az-Zubair, at the head of the other, Khalid ibn-al-Walid, and of the infantry abu-'Ubaidah ibn-al-Jarrah. The way they took was through the bottom of the valley. The Prophet was at the head of his cavalry detachment. On seeing me the Prophet called, 'Abu-Hurairah.' and I replied, ' Here I am, Prophet of Allah.' 'Summon the *Anṣar*,' said he, 'and let no one come but my *Anṣar*.' I summoned them and they came around. In the meantime, Kuraish had gathered their mob and followers saying, ' Let us send these ahead. If they win, we will join them; and if defeated, we shall give whatever is demanded.' ' Do ye see' said the Prophet, ' the mob of Kuraish?' ' We do.' answered the *Anṣar*. He then made a sign with one hand over the other as if to say, ' kill them.' To this the Prophet added, ' Meet me at as-Safa.' Accordingly we set out, each man killing whom-ever he wanted to kill, until abu-Sufyan came to the Prophet saying, ' O Prophet of Allah, the majority of Kuraish is annihilated. There is no more Kuraish after this day.'¹
 The Prophet thereupon announced, 'He who enters the house of abu-Sufyan is safe, he who closes his own door is safe, 40 and he who lays down his arms is safe.' On this the *Anṣar* remarked one to the other, The man is moved by love to his relatives and compassion on his clan.' The Prophet at this received the inspiration which we never failed to observe whenever it came. He therefore said: ' O ye *Anṣar*, ye have said so and so . . . ' ' We have, Prophet of Allah.' replied the *Anṣar*. ' Nay.' said the Prophet, ' I am the slave of Allah and his Prophet. I have immigrated to Allah and to you. ' My life is your life; my death is your death !'

¹Fakihi, p. 154.

Hearing this, the *Ansar* began to weep saying, 'By Allah, we said what we said only in our anxiety to spare the Prophet of Allah.' The people then crowded to the house of abu-Sufyân and closed its doors laying down their arms. The Prophet proceeded to the 'stone' and laid hold of it. He then made the circuit of the 'House' and came, with a bow in his hand held at its curved part, to an idol at the side of the Ka'bah. He began to stab the eye of the idol saying, Truth has come and falsehood has vanished, it is the property of vanity to vanish.' * When the circuit was done, he came to aṣ-Ṣafa, climbed it until he could see the * House.' and he raised his hand praising Allah and praying."

The Prophet's orders. Muḥammad ibn-aṣ-Ṣabbāḥ from 'Ubaidallāh ibn-'Abdallāh ibn-'Utbah:—On the occasion of the conquest of Makkah, the Prophet made the following statement, "Slay no wounded person, pursue no fugitive, execute no prisoner; and whosoever closes his door is safe."

Ibn-Khaṭal proscribed. Al-Wākidi states that the invasion in which the conquest was effected was carried on in the month of Ramaḍān in the year 8. On that occasion the Prophet remained in Makkah to the time of the festival at the end of Ramaḍān, after which he proceeded to invade Ḥunain. To the governorship of Makkah he assigned 'Attāb ibn-Asid ibn-abi-l-'Īs ibn-Umaiyyah, and ordered the demolishing of the idols and the effacement of the pictures that stood in the Ka'bah. He also said, "Put ibn-Khaṭal to death, even if ye find him holding the curtains of the Ka'bah." Accordingly, abu-Barzah²-l-Aslami put him to death. Accord- 41
ing to abu-al-Yaḳẓān, however, the name of ibn-Khaṭal was Ḳais, and the one who put him to death was abu-Shiryāb al-Anṣārī. This ibn-Khaṭal had two female slave-

¹KOR., 17:83.

²Al-Wākidi, p. 414, calls him abu-Bardah; cf. ibn-Duraïd, *Kitab al-Ishṭikāḳ*, p. 66; Nawāwī, *Tahdhib al-Asmat*, p. 788; Hishām, p. 819.

singers who always sang poems satirizing the Prophet. One of them was killed, and the other lived to the time of 'Uthmān when a rib of hers was broken and caused her death.

Mikyas ibn-Subabāh proscribed. Numailah ibn-'Abdal-lāh al-Kināni killed Mikyas ibn-Subābah-1-Kināni, the Prophet having announced that whosoever finds him may kill him. The Prophet did this for the following reason: Mikyas had a brother, Hāshim ibn-Subābah ibn-Ḥazn, who embraced Islām and witnessed with the Prophet the invasion made on al-Muraisi'. Hashim was mistaken by one of the *Ansd*r for a "polytheist" and killed. Mikyas thereupon came to the Prophet and the Prophet decreed that the relatives of the slayer responsible for the blood wit should pay it. Mikyas received the bloodwit and became Moslem. Later he attacked his brother's slayer, slew him and took to flight, after which he apostatised from Islam and said:

" My soul has been healed by having him lie,
 deep in the blood flowing from his veins his clothes soaked,
 I took revenge on him by force leaving it,
 for the leaders of banu-an-Najjār, the high in rank, to pay his
 bloodwit,
 thereby I attained my ambition, and satisfied my vengeance,
 and I was the first to forsake Islām."^x

Al-Huwairith proscribed. 'Ali ibn-abi-Tālib killed al-Ḥuwairith ibn-Nuḡaidh ibn-Bujair² ibn-'Abd ibn-Ḳuṣai, the Prophet having declared that whosoever finds him may kill him.

Ibn-KhataV s slave-singers. Bakr ibn-al-Haitham from al-Kalbi:—A female slave-singer owned by Hilāl ibn-'Abdal-lāh, i. e., ibn-Khaṭal al-Adrami of the banu-Taim, came to the Prophet in disguise. She embraced Islām and acknowl-

¹ Mawardi, pp. 229-230.

² Hisham, p. 819.

edged the Prophet as chief. Not knowing who she was, **the Prophet** did not molest her. The other singer of Hilâl was killed. Both singers, however, used to sing satires against **the Prophet**.

Ibn-az-Ziba'ra embraces Islam. Ibn-az-Ziba'ra as-Sahmi embraced Islâm before the Moslems had chance to kill him, and sang poems in praise of the Prophet. On the day of the conquest of Makkah the Prophet declared his blood law-ful, but he was not molested. 42

The Prophet's khutbah. Muḥammad ibn-aṣ-Ṣabbāḥ al-Bazzâz from al-Ḳâsim ibn-Rabi'ah:—On the day of the battle of Makkah the Prophet delivered the following *khutbah* [speech]: "Praise be to Allah who made his promise true, and gave his army victory¹ and all alone defeated the 'confederates.' Verily every privilege of pre-Islamic time and every blood and every claim lie under my feet with the exception of the custody of the 'House'² and the providing of the Pilgrims with beverage."

Khalaf al-Bazzâr from 'Abdallâh ibn-'Abd-ar-Raḥmân's *sheikhs*:—On the day of the conquest of Makkah the Prophet asked Kuraish, "What think ye?"³ to which they replied, "What we think is good, and what we say is good. A noble brother thou art, and the son of a noble brother. Thou hast succeeded." The Prophet then said, "My answer is that given by my brother Joseph,⁴ No blame be on you this day. Allah will forgive you; for he is the most merciful of the merciful.' Verily every debt, possession, and privilege of pre-Islam lie under my feet with the exception of the custody of the 'House' and providing the pilgrims with beverage."

¹Hisham, p. 821.

²The sanctuary at Makkah; Azraqi, p. 17 *seq.*

³Tabari, vol. i, p. 1642.

⁴Kor., 12:92.

Shaibân from 'Abdallâh ibn-'Uбайд ibn-'Umais:—The Prophet said in his *khutbah*, " Yea, all Makkah is inviolable. What is between its two rugged mountains was not lawful for any one before me, nor will it be made for any after me. To me it was made lawful for only one hour on one day. Its fresh herbage shall not be cut, its thorny trees shall not be felled, its game shall not be chased, what is found * in it shall not be kept unless previous announcement has been made of the find." A1-'Abbâs said, " From this should be excluded the *idhkhir* plant² to be used by our jewelers, blacksmiths and as a means of cleansing³ our houses." The Prophet then added, " The *idhkhir* is excluded."

Yûsuf ibn-Mûsa-1-Ḳaṭṭân from ibn-'Abbâs:—The Prophet said, " The fresh herbage of Makkah shall not be cut, its trees shall not be felled." " With the exception of the *idhkhir* plant," remarked al-'Abbaṣ, " which is for the blacksmiths⁴ and for the cleansing of the houses." This the Prophet allowed. 43

'Umar advised not to confiscate the treasure. Shaibân from al-Ḥasan :—'Umar wanted to seize the treasure of the Ka'bah to use it in the cause of Allah. But Ubai ibn-Ka'b al-Anṣârî turned to him and said: "Before thee, 'Commander of the Believers ' came thy two *companions*;⁵ who would have surely done so, if it were an act of virtue." ⁶

Makkah inviolable. 'Amr an-Nakid from Mujahid:⁷—

¹ Abu-Ishâk ash-Shirâzi, *at-Tanbîh*, p. 156.

² A sweet rush resembling papyrus used for **roofing houses**.

³ Ar. *tuhûr*, according to other readings *zuhiir* " and for the roofs." See Wākidi, tr. Wellhausen, pp. 338-339-

⁴ Ar. *kuyûn*; Azraki, p. 85, has *kubiir* " graves ".

⁵ Muḥammad and abu-Bakr.

⁶ Caetani, vol. ii, p. 129, note 1.

⁷ ibn-Jabr; see an-Nawa'wi, p. 540.

" Makkah is inviolable," said the Prophet, " It is not legal either to sell its dwellings or to rent its houses."

The dwelling places of Makkah not to be rented.
Muḥammad ibn-Ḥātim al-Marwazī from 'A'ishah who said, " Once I said to the Prophet, ' Build for thee, Prophet of Allah, a house in Makkah that will protect thee against the sun,' to which he replied, ' Makkah is the dwelling place only of those who are already in it.' "

Khalaf ibn-Hishām al-Bazzār from ibn-Juraij who said, " I have read a letter written by 'Umar ibn-'Abd-al-'Aziz in which the renting of houses in Makkah is prohibited."

Abu-'Ubaid from ibn-'Umar:—The latter said: "The whole of *al-Haram* is a place of worship." ¹

'Amr an-Nāḩid from 'Abd-al-Malik ibn-abi-Sulaimān:—A message written by 'Umar ibn-'Abd-al-'Aziz to the chief of Makkah reads: " Let not the inhabitants of Makkah receive rent for their houses because it is not legal for them."

The following tradition regarding the text, "Alike for those who abide therein and for the stranger" ² " was communicated to us by 'Uthmān ibn-abi-Shaibah from 'Abd-ar-Raḥmān ibn-Sâbit:—By the stranger is meant the pilgrims and visitors who go there and who have equal right in the buildings, being entitled to live wherever they want, provided none of the natives of Makkah goes out of his home.

The following tradition regarding the same text was communicated to us by 'Uthmān on the authority of Mujâhid:—The inhabitants of Makkah and other people are alike so far as the dwellings are concerned.

'Uthmān and 'Amr from Mujâhid:—'Umar ibn-al-Khaṭṭāb 44 once said to the people of Makkah, " Make no doors for your houses that the stranger may live wherever he wants."

¹ Azraki, p. 5 seq.

² Kor., 22: 25.

'Uthmān ibn-abi-Shaibah and Bakr ibn-al-Haitham from abu-Ḥaşīn.—The latter said, " I once told Sa'id ibn-Jubair in Makkah that I wanted to 'abide therein' to which he replied, 'Thou art already abiding therein' and he read, 'Alike for those who abide therein and for the stranger.' "

The following tradition in explanation of the same text was communicated to us by 'Uthmān on the authority of Sa'id ibn-Jubair:—All people in it are alike whether they are the inhabitants of Makkah or of some other place.

Muḥammad ibn-Sa'd from al-Wāḳidi:—Many cases were brought before abu-Bakr ibn-Muḥammad ibn-'Amr ibn-Ḥazm regarding the rents of the houses of Makkah, and abu-Bakr in each case judged against the tenant. This too is the view of Mālik and ibn-abi-Dhi'b. But according to Rabi'ah and abu-az-Zinād, there is no harm in taking money for renting houses or for selling dwellings in Makkah.¹

Al-Wāḳidi said, " I saw ibn-abi-Dhi'b receiving the rent of his house in Makkah between aṣ-Ṣafa and al-Marwah."

It was said by al-Laith ibn-Sa'd, " Whatever has the form of a house its rent is legal for its proprietor. As for the halls, the roads, the courts, and the abodes that are in a state of ruins, he who comes to them first can have them first without rent."

A tradition to the same effect was transmitted to me by abu-'Abd-ar-Rahmān al-Awdi on the authority of ash-Shāfi'i.

Said Sufyān ibn-Sa'id ath-Thauri: " To rent a house in Makkah is illegal "; and he insisted on that.

According to al-Auzā'i, ibn-abi-Laila and abu-Ḥanifah, if the rent is made during the nights of the Pilgrimage it is void, but if it is in other nights, whether the one who hires is a neighbor or not, it is all right.

¹ Cf. Kuth-ad-Din, *al-I'lam*, p. 17.

According to certain followers of abu-Yûsuf, its rent is absolutely legal. The one "abiding therein" and the "stranger" are alike only as regards making the circuit of the "House."

The plants of the Ḥaram. Al-Ḥusain ibn-'Ali ibn-al-Aswad from 'Abd-ar-Raḥman ibn-al-Aswad:—The latter found no harm in gathering vegetables, cutting, eating or making any other use of anything else planted by man in Makkah be it palm-trees or otherwise. He only disapproved of this being done with trees and plants that grow of their own accord without the agency of man. From this category *al-idhkhir* was excluded. According to al-Ḥasan ibn-Ṣâlih, 'Abd-ar-Raḥmân allowed it in the case of rotten trees that have decayed and fallen to pieces. 45

According to the view of Mâlik and ibn-abi-Dhi'b, as stated by Muḥammad ibn-'Umar al-Wâḳidi, regarding the legality or illegality of felling a tree of the Ḥaram, it is wrong at all events; but if the man who does it is ignorant he should be taught and receive no penalty; if he knows but is impious, he should be punished without paying the value of the trees. He who cuts it may have it for his use. According to abu-Sufyân ath-Thauri and abu-Yûsuf, he should pay the value of the tree he cuts and cannot have the wood for his use. The same view is held by abu-Ḥanifah.

According to Mâlik ibn-Anas and ibn-abi-Dhi'b, there is no harm in cutting the branches of the *thumdm* plant and the ends of the senna plant from the Ḥaram to be used as medicine or tooth-picks.

According to Sufyân ibn-Sa'id, abu-Ḥanifah, and abu-Yûsuf, whatever in the Ḥaram is grown by man or was grown by him can be cut with impunity; whatever is grown without the agency of man, its cutter should be responsible for its value.

" I once." said al-Wâḳidi," asked ath-Thauri and abu-Yûsuf regarding the case of one who plants in the Ḥaram something that is not ordinarily grown and which he tends until it grows high, would it be right for him to cut it. They answered in the affirmative. Then I asked about the case of a tree that may grow of its own accord in his garden and that does not belong to the category of trees planted by man, and they said, ' He can do with it whatever he likes.' "

Muḥammad ibn-Sa'd from al-Wâḳidi:—The latter said, " It has been reported to us that ibn-'Umar used to eat in Makkah vegetables grown in the Ḥaram."

Muḥammad ibn-Sa'd from Mu'âdh ibn-Muḥammad:—The latter said, " I have seen on the table of az-Zuhri vegetables grown in the Ḥaram."

" No pilgrim or visitor of the Ḥaram," said abu-Ḥanifah, " shall have his camel graze in the Ḥaram, nor shall he cut grass for it." The same view is held by Zufar. But Mâlik, ibn-abi-Dhi'b, Sufyân, abu-Yûsuf and ibn-abi-Sabrah are of the opinion that there is no harm in having the animals graze, but the man should not cut the grass for them. Ibn-abi-Laila, however, holds that there is no harm in having someone cut the grass.

'Affân and al'Abbâs ibn-al-Walid an-Narsi from Laith:— 46
'Aṭâ' found no harm in using the vegetables of the Ḥaram as well as what is planted therein including the branches and the tooth-picks, but Mujâhid disapproved of it.

The history of the Ḥaram-mosque. The Ḥaram-mosque at the time of the Prophet and abu-Bakr had no wall to surround it. When 'Umar, however, became caliph and the number of the Moslems increased, he enlarged the mosque and bought certain houses which he demolished to increase its size. Certain neighbors of the mosque refused to sell their houses and 'Umar had to demolish their houses, the

prices of which he deposited in the treasury of al-Ka'bah until they took them later.¹ Moreover he raised around the mosque a low wall not higher than a man's stature. On this wall the lamps were put. When 'Uthmân ibn-'Affân became caliph, he purchased certain dwellings and thereby enlarged the mosque. Certain people whose dwellings he seized after depositing their prices, met him near the "House" with loud protests, upon which 'Uthmân addressed them as follows: "It is only my compassion on you and my leniency in dealing with you that made you venture to do this against me. 'Umar did exactly what I am doing but ye kept silent and were satisfied." He then ordered them to jail where they remained until 'Abdallâh ibn-Khalid ibn-Asid² ibn-abi-l-'ṭ spoke to him on their behalf and they were released.

It is reported that 'Uthmân was the first to erect the porches of the mosque, which he did on the occasion of enlarging it.

In the days of Abraham, Jurhum and the 'Amālik, the bottom of the door of the Ka'bah was level with the ground until it was built by Ẓuraish, at which time abu-Ḥudhaifah ibn-al-Mughirah said, "Raise, people, the door of the Ka'bah, so that no one may enter without a ladder. Then would no man whom ye do not want to enter be able to do so. In case some one ye hate should come, ye may throw him down, and he will fall injuring those behind." The suggestion was followed by Ẓuraish.

When 'Abdallâh ibn-az-Zubair ibn-al-'Auwâm fortified himself in the Ḥaram-mosque, taking refuge in it against al-Ḥuşain ibn-Numair as-Sakûni who was fighting with a Syrian army, one of 'Abdallâh's followers carried one day

¹Azrafi, p. 307.

² or Usaid; see Azraqi, p. 307.

burning fibres of a palm-tree on the top of a lance. The wind being violent, a spark flew and attached itself to the curtains of the Ka'bah and burnt them. As a result, the walls were cracked, and turned black. This took place in the year 64. After the death of Yazid ibn-Mu'âwiyah and the departure of al-Ḥuşāin ibn-Numair to Syria, ibn-az-Zubair ordered that the stones that had been thrown into it¹ 47 be removed, and they were removed. He then demolished the Ka'bah, and rebuilt it on its old foundation, using stones in the building. He opened two doors on the ground, one to the east, and the other to the west; one for entrance and the other for exit. In building it he found that the foundation was laid on *al-Hijr*.² His object was to give it the shape it had in the days of Abraham, as it had been described to him by 'A'ishah, *the mother of the believers*, on the authority of the Prophet.³ The doors of the Ka'bah, ibn-az-Zubair plated, with gold, and its keys he made of gold. When al-Ḥajjāj ibn-Yūsuf fought on behalf of 'Abd-al-Malik ibn-Marwan and killed ibn-az-Zubair, 'Abd-al-Malik wrote to al-Ḥajjāj ordering him to rebuild the Ka'bah and the Ḥaram-mosque, the stones hurled at it having made cracks in the walls. Accordingly, al-Ḥajjāj pulled the Ka'bah down and rebuilt it according to the shape given it by Kuraish, removing all stones thereof. After this 'Abd-al-Malik often repeated, " I wish I had made ibn-az-Zubair do with the Ka'bah and its structure what he voluntarily undertook to do!"⁴

The cover of the Ka'bah. In pre-Islamic times the cover

¹ C.'. Kutb-ad-Din, p. 81.

² The space comprised by the curved wall al-Hatim, which encompasses the Ka'bah on the north-west side.

² Kutb-ad-Din, p. 81.

* *Ibid.*, p. 84.

of the Ka'bah consisted of pieces of leather and *ma'âtir* cloth. The Prophet covered it with Yaraanite cloths, 'Umar and 'Uthmân clothed it in Coptic cloths, and Yazid ibn-Mu'âwiyah clothed it in Khusruwâni silk.² After Yazid, ibn-az-Zubair and al-Ḥajjāj clothed it in silk. The Umayyads during a certain part of their rule, clothed it in robes offered as tribute by the people of Najrân. The Umayyads used to strip³ the Ka'bah of its old covers when the cloths of silk were put on. At last came al-Walid ibn-'Abd-al-Malik who amplified the Ḥaram-mosque and conveyed to it columns of stone and marble, and mosaic. According to al-Wāḳidi, al-Manṣûr added to the mosque during his caliphate and rebuilt it. This took place in the year 139.

The reconstruction of the two mosques. It has been stated by 'Alī ibn-Muḥammad ibn-'Abdallāh al-Madâ'ini, that Ja'far ibn-Sulaimān ibn-'Alī ibn-'Abdallāh ibn-al-'Abbās was made by al-Mahdi governor over Makkah, al-Madinah and al-Yamâmah. Ja'far enlarged the two mosques of Makkah and al-Madinah and rebuilt them.

Al-Mutawakkil—Ja'far ibn-abi-Ishâḳ al-Mu'taṣim-Billāh 48
ibn-ar-Rashid Harim ibn-al-Mahdi—renewed the marble of the Ka'bah, made a belt of silver around it, plated its walls and ceiling with gold—which act was unprecedented—, and clothed its pillars with silk.⁴

¹ A tribe in al-Yaman. See *Nihāyah*, vol. iii, p. 109; and cf. Yāḳūt, vol. iv, p. 282.

² Cf. Azraki, p. 176; Kutb-ad-Din, p. 68.

³ Azraki, p. 180.

⁴ Kutb-ad-Din, p. 54.

CHAPTER VIII

THE WELLS OF MAKKAH

BEFORE, Ẹusai brought Ẹuraish together, and before they entered Makkah, they used for drinking purposes reservoirs, rain-water tanks on mountain tops, a well called al-Yusairah dug by Lu'ai ibn-Ghàlib outside the Ḥaram and another well called ar-Rawa dug by Murrah ibn-Ka'b and which lay just beyond 'Arafah. Later, Kilâb ibn-Murrah¹ dug outside of Makkah three wells Khumm, Rumm and Jafr; and Ẹusai ibn-Kilâb dug another which he called al-'Ajûl and prepared a drinking place in connection with it.²

After the death of Ẹusai a certain man of the banu-Naşr ibn-Mu'âwiyah fell into al-'Ajûl well and it was no more used.

Badhdhar was a well dug by Hâshim ibn-'Abd-Manâf. It lies close to Khandamah at the mouth of abu-ṬâlûVs water-course. This Hâshim also dug Sajlah⁸ which Asad ibn-Hâshim gave to 'Adi ibn-Naufal ibn-'Abd-Manâf abu-1-Muṭ'im. It is asserted by some, however, that he sold it to him, and by others that it was 'Abd-al-Muṭṭalib who gave it to him when he dug Zamzam and the water became abundant in Makkah. This Sajlah was later included in the Mosque. 49

'Abd-Shams ibn-'Abd-Manâf dug out at-Ṭawi which lay in the upper part of Makkah. He dug out another for his

¹ Azraqi, pp. 436, 439, 496; Hishâm, p. 95.

² A few verses composed in regard to this and other wells have been omitted from the translation.

³ Bakri, p. 766; Fakihi, p. 120.

special use called al-Jafr. Maimûn ibn-al-Ḥaḍram, an **ally** of the banu-'Abd-Shams ibn-'Abd-Manāf, dug his own **well which was the last to be dug** in Makkah during the **pre-Islamic** period. Near by this well, lies the tomb of al-Manşûr the "Commander of the Believers." The first name of al-Ḥaḍrami was 'Abdallâh ibn-Tmâd.¹ Besides, 'Abd-Shams dug two wells which he called Khumm and Rumm² after Kilâb ibn-Murrah's wells. Khumm lay near the dam, and Rumm near Khadijah's house.

Banu-Asad ibn-'Abd-al-'Uzza ibn-Ḳuşai dug a well called Shufiyah, the well of the banu-Asad.³

Umm-Aḥrâd was one dug by the banu-'Abd-ad-Dâr ibn-Ḳuşai.

Banu-Jumah dug as-Sunbulah well which is the same as 50 the well of Khalaf ibn-Wahb al-Jumaḥi.

Banu-Sahm dug the well called al-Ghamr which is the well of al-'Aṣi ibn-Wâ'il.

Banu-'Adi dug al-Ḥafir.

Banu-Makhzûm dug as-Sukya, the well of Hishâm ibn-al-Mughirah ibn-'Abdallâh ibn-'Umar ibn-Makhzûm.

Banu-Taim dug ath-Thuraiya which is the well of 'Abdallâh ibn-Jud'ân ibn-'Amr ibn-Ka'b ibn-Sa'd ibn-Taim.

The banu-'Amir ibn-Lu'ai dug an-Nak'.

Jubair ibn-Muṭ'im had a well—the banu-Naufal well, which has lately been included in Dâr al-Ḳawârir erected by Ḥammâd al-Barbari in the caliphate of Harûn ar-Rashid.⁴

In the pre-Islamic period, 'Aḳil ibn-abi-Ṭâlib had dug a well which is now included in the house of ibn-Yusuf.⁵

Al-Aswad ibn-abi-l-Bakhtari ibn-Hâshim ibn-al-Ḥârith ibn-Asad ibn-'Abd-al-'Uzza had at al-Aswad gate near by al-

¹ Nawawi, p. 432.

² Bakri, pp. 318, 437-438.

³ Azraki, p. 438.

⁴ Azraki, p. 437.

⁵ Azraki, p. 441.

Ḥannāṭin [embalmers'] a well that was later added into the Mosque.

'Ikrimah well was named after 'Ikrimah ibn-Khālīd ibn-al-'Aṣī ibn-Hāshim ibn-al-Mughirah; 'Amr well, as well as 'Amr water-course, after 'Amr ibn-'Abdallāh ibn-Ṣafwān ibn-Umayyah ibn-Khalaf al-Jumahī. Aṭ-faluṭb, which lay in the lower part of Makkah, was the property of 'Abdallāh ibn-Ṣafwān. Ḥuwaiṭib well was named after Ḥuwaiṭib ibn-'Abd-al-'Uzza ibn-abi-Ḳais of banu-'Amir ibn-Lu'ai, and 51 it lay in the court of his house at the bottom of the valley. Abu-Mūsa well belonged to abu-Mūsa-1-Ash'ari and lay at al-Malāt. Shaudhab well was named after Shaudhab, Mu'āwiyah's freedman, and was later added to the Mosque. Some say that this Shaudhab was the freedman of Ṭarīk ibn-'Alkamah ibn-'Uraj ibn-Jadhimah-1-Kinani, others that he was the freedman of Nan' ibn-'Alkamah ibn-Safwan ibn-Umayyah . . . ibn-Shikk al-Kinani, a maternal uncle of Marwan ibn-al-Hakam ibn-ābi-l-'Asi ibn-Umayyah. Bakkar well was named after a man from al-'Irāk who lived in Makkah, and it lay in dhu-Tuwa; Wardān well after Wardān, a freedman of as-Sā'ib¹ ibn-abi-Wad'ah ibn-Dubairah as-Sahmi. Sirāj drinking place lay in Fakh and belonged to Siraj, a freedman of the banu-Hashim. Al-Aswad well was named after al-Aswad ibn-Sufyan . . . ibn-Makhzum and lay near the well of Khalisah, a freedmaid of al-Mahdi the "Commander of the Believers." Al-Barud which lay in Fakh belonged to Mukhtarish² al-Ka'bi of [the tribe of] Khuza'ah.

Certain houses and gardens in Makkah. According to ibn-al-Kalbi, the owner of ibn-'Alkamah house in Makkah was Ṭarīk ibn-'Alkamah ibn-'Uraj ibn-Jadhimah-1-Kinani.

¹ Azraki, p. 442, gives al-Muttalib; cf. Hishām, p. 462.

² Azraki, p. 442, gives Khirash.

According to abu-'Ubaidah Ma'mar ibn-al-Muthanna, 'Abd-al-Malik ibn-Ḳuraib al-Aṣma'i and others, ibn-'Amir garden was the property of 'Umar ibn-'Ubaidallāh . . . ibn-Lu'ai and was by mistake called ibn-'Amir or the banu-'Amir garden. In reality, it is ibn-Ma'mar's garden. Others say that it was so called after ibn-'Amir al-Ḥaḍrami; still others, after ibn-'Amir ibn-Kuraiz, and all that is mere guessing.

I was told by Mus'ab ibn-'Abdallāh az-Zubairi that Makkah in pre-Islamic times was called Ṣalāḥ.

Ibn-Sibā' jail. The following was told to me by al-'Abbās ibn-Hishām al-Kalbi:—A certain Kindi inquired in writing from my father about the one after whom ibn-Sibā' jail of al-Madinah was named, about the story of Dār an-Nadwah, Dār al-'Ajalāh, and Dār al-Ḳawārir in Makkah. My father wrote back the following answer: "As for ibn-Sibā' jail, it was a house for 'Abdallāh ibn-Sibā' ibn-'Abd-al-'Uzza ibn-Naḍlah ibn-'Amr ibn-Ghubshān al-Khuzā'i. Sibā' was surnamed abu-Niyar and his mother was a midwife in Makkah. In the battle of Uḥud, he was challenged by Ḥamzah ibn-'Abd-al-Muṭṭalib who cried, 'Come, thou son of the female circumciser!' ¹ and killed him. As Ḥamzah stooped on his victim to take his armor, he was thrust with a spear by Wahshi. The mother of the poet Ṭuraiḥ ibn-Ismā'il ath-Thaḳafi was the daughter of 'Abdallāh ibn-Sibā', an ally of the banu-Zuhrah.

Dār an-Nadzwah. As for an-Nadwah [council-chamber], it was built by Ḳuṣai ibn-Kilāb, and people used to meet in it and have the cases decided.² Later, Ḳuraish used to assemble in it to consult about war and general affairs, to assign the standard-bearers and to contract marriages. This was the first house established in Makkah by Ḳuraish.

¹ "An expression of contumely used by the Arabs whether the mother is really a female circumciser or not." (*Taj al-Arus.*)

² Azraki, pp. 65, 66; Diyarbakri. vol. i, p. 175; Tabari, vol. i, p. 1098; Iṣṭakhri, p. 16.

Dār al-Ājalah. Then comes Dar al-'Ajalah which belonged to Sa'id ibn-Sa'd ibn-Sahm. The banu-Sahm claim that it was built before an-Nadwah; but this is a false claim. An-Nadwah remained in the hands of the banu-'Abd-ad-Dār ibn-Ḳuṣai until it was sold by 'Ikrimah ibn-Hāshim ibn-'Abd-Manāf ibn-'Abd-ad-Dār ibn-Ḳuṣai to Mu'āwiyah ibn-abi-Sufyān, and the latter converted it into a governor's house.

Dar al-Kawarir. Dar al-Kawarir belonged to 'Utbah ibn-Rabi'ah ibn-'Abd-Shams ibn-'Abd-Manāf, then to al-'Abbās ibn-'Utbah ibn-'Abd-Shams ibn-'Abd-al-Muṭṭalib, and later to Ja'far's mother, Zubaidah, daughter of abu-l-Faḍl ibn-al-Manṣūr the "Commander of the Believers." Because earthen jars were partly used in making its pavement and walls, the hall was called al-Ḳawfirir [the jar building]. It was built by Ḥammād al-Barbari in the caliphate of ar-Rashid. 53

Ku'aiki'an and Ajyad. It was related by Hisham ibn-Muḥammad al-Kalbi that 'Amr ibn-Mudad al-Jurhumi fought with another Jurhum man named as-Sumaida'. 'Amr appeared carrying arms that were rattling. Hence Ku'aiki'an [rattling] the name of the place from which he appeared. As-Sumaida' appeared with bells covering his horses' necks. Hence Ajyād [necks] the name of the place whence he appeared. According to ibn-al-Kalbi, it was said that he appeared with horses that were marked, hence the name Ajyād [steeds]. The common people of Makkah, however, call it "Jiyād aṣ-Ṣaghir" and "Jiyād al-Kabir."

Al-Walid ibn-Ṣalīḥ from Kathīr ibn-'Abdallāh's grandfather, who said:—"We accompanied 'Umar ibn-al-Khaṭṭāb on his visit in the year 17, and on the way were met by the owners of the wells, who asked 'Umar for permission to build dwelling places between Makkah and al-Madinah where, up to that time, no houses stood. 'Umar granted them permission, but imposed the condition that the wayfarer should have the first claim on the water and shade."

CHAPTER IX

THE FLOODS IN MAKKAH

Umm-Nahshal flood. Al-'Abba^s ibn-Hishām from ibn-Kharrahūdh al-Makki and others:—Makkah was visited by four floods. One was umm-Nahshal flood which took place in the days of 'Umar ibn-al-Khaṭṭāb.¹ This flood rose so high that it penetrated into the Mosque from the highest part of Makkah. 'Umar therefore made two dams, the higher of which extended between the house of Babbah (so called by its occupants, the house being that of 'Abdallāh ibn-al-Ḥārith ibn-'Abd-al-Muṭṭalib ibn-'Abd-Manāf who ruled al-Baṣrah at the time of the insurrection of ibn-az-Zubair) and the house of Abān ibn-'Uthmān ibn-'Affān. The lower dam lay at al-Ḥammārin; and it is the one known as Al-Asid dam. Thus was the flood kept back from the Iṣṣam mosque. According to the same tradition umm-Nahshal, the daughter of 'Ubaidah² ibn-Sa'id ibn-al-'Asi ibn-Umaiyyah, was carried away by the flood from the higher 5. part of Makkah and therefore was the flood named after her.

Al-Juhaf w-al-Juraf. Another flood was that of al-Juhāf w-al-Jurāf which took place in the year 80 in the time of 'Abd-al-Malik ibn-Marwān. It overtook the pilgrims on a Monday morning and carried them away together with their baggage, and surrounded the Ka'bah. About this the poet said:

¹Airaki, pp. 394-398.

² Azrajci, pp. 394-395: " 'Ubaid ".

"Ghassân. never saw a day like Monday,
 when so many were saddened and so many eyes wept;
 and when the flood carried away the people of al-Misrain ¹
 and made the secluded women run astray climbing the mountains." ²

On this occasion, 'Abd-al-Malik wrote to his 'dmil in Makkah, 'Abdallâh ibn-Sufyân al-Makhzûmi — others say that the poet al-Ĥârith ibn-Ķhâlid al-Makhzûmi was his 'âmil—ordering him to build walls without clay around the houses that bordered on the valley, and around the Mosque, and to erect dams at the openings of the roads, so that the houses should be secure. To this effect, he sent a Christian who made the walls and set up the dam known as the banu-Ķurâd's or banu-Jumah's. Other dams were constructed in lower Makkah. A poet says:

" One drop of tears I shall keep, the other I shall pour forth,
 if I pass the dam of the banu-Ķurâd."

Al-Mukhabbil. Another flood was the one called al-Mukhabbil. When it came, many were afflicted with a disease in their body and palsy in their tongues. Hence the name al-Mukhabbil [rendering some limb crippled].

Abu-Shakîr. Still another flood came later in the caliphate of Hishâm ibn-'Abd-al-Malik in the year 120. It is known as abu-Shâkir flood after Maslamah ibn-Hishâm, who in that year had charge of the fair [of the pilgrims].

Wâdi-Makkah. The flood of Wâdi-Makkah comes from a place known as Sidrat 'Attâb ibn-Asid ibn-abi-l-Iş.

The Hood in the caliphate of ar-Rashid. It was reported by 'Abbâs ibn-Hishâm that a great flood took place in the caliphate of al-Ma'mûm 'Abdallâh ibn-ar-Rashid; and its water rose almost as high as the " stone." *

¹ Al-Başrah and al-Kûfah.

² Cf. Azraki, p. 396.

³ The " black stone " of al-Ka'bah; Azraljd, p. 307.

The limits of al-Haram. Al-'Abbas from 'Ikrimah:—A part of the limits set to al-Ḥaram having been obliterated in the days of Mu'âwiyah ibn-abi-Sufyân, he wrote to Marwân 55
ibn-al-Ḥakam, his 'amil in al-Madinah, ordering him to ask Kurz ibn-'Alkamah-l-Khuẓa'i, if he were still alive, to establish the limits of al-Ḥaram, since he was familiar with them. Kurz was still alive; and he established the limits which are today the marks of al-Ḥaram. According to al-Kalbi, this was Kurz ibn-'Alkamah ibn-Hilâl ibn-Juraibah ibn-'Abd-Nuhm ibn-Ḥulail ibn-Ḥubshiyah-l-Khuẓa'i, the one who followed the steps of the Prophet to the cave in which the Prophet, accompanied by abu-Bakr aṣ-Ṣiddik, had disappeared, when he wanted to take the Hegira to al-Madinah. Kurz saw on the cave a spider web, and below it, the Prophet's foot-print which he recognized saying, " This is the Prophet's foot, but here the track is lost."

CHAPTER X

AT-Ta'IF

The Prophet lays siege to at-Ta'if. When the Hawāzin were defeated in the battle of Hunāin, and Duraid ibn-as-Simmah was slain, the surviving remnant came to Awtas. The Prophet sent them abu-'Amir al-Ash'ari who was put to death. Then abu-Mūsa 'Abdallāh ibn-Kais al-Ash'ari took the command and the Moslems advanced on Awtas. Seeing that, the chief of the Hawāzin at that time, Mālik ibn-'Auf ibn-Sa'd of banu-Duhmān ibn-Nasr ibn-Mu'awiyah ibn-Bakr ibn-Hawāzin, fled to at-Ta'if, whose people he found ready for the siege with their fortress repaired and the provisions gathered therein. Here he settled. The Prophet led the Moslems until they got to at-Ta'if. Thakif hurled stones and arrows on the Moslems, and the Prophet set a ballista on the fortress. The Moslems had a mantelet¹ made of cows' skins on which Thakif threw hot iron bars and burnt it, killing the Moslems underneath. The siege of at-Ta'if by the Prophet lasted for fifteen days,² the invasion having begun in Shawwal, in the year 8.

Certain slaves surrender. Certain slaves from at-Ta'if presented themselves before the Prophet. Among them were abu-Bakrah ibn-Masruh,—[later] the Prophet's freed- 56

¹ Ar. *dabbābah*—a machine made of skins and wool, men enter into it and it is propelled to the lower part of a fortress where the men, protected from what is thrown upon them, try to make a breach. See Zaidan, *Ta'rikh at-Tamaddun al-Islami*, vol. i, p. 143.

² Cf. Hisham, p. 872.

man, and whose [first] name was Nufai'—, and al-Azraḳ— after whom the Azâriḳah were named, who was a Greek blacksmith and slave, and whose [full] name was abu-Nafi' ibn-al-Azraḳ al-Khâriji. For doing so, these slaves were set free.¹ It is claimed by others, however, that Nafi' ibn-Azraḳ al-Khâriji was of the banu-Ḥanifah and that the al-Azraḳ who came from at-Ṭâ'if was another man.

The terms of capitulation. Then the Prophet left for al-Ji'rânah to divide the captives and the booty of Ḥunain.² Thaḳîf, fearing lest he should return, sent a deputation with whom he made terms stipulating that they become Moslem, and keep what they possess in the form of money or buried treasures.⁸ The Prophet imposed a condition on them that they would neither practise usury nor drink wine. They were addicted to usury. To this end, he wrote them a statement.

The old name of at-Ṭâ'if was Wajj. When it was fortified and surrounded by a wall it was called at-Ṭâ'if.

The Jews in at-Ṭâ'if. Al-Madâ'ini from certain *sheikhs* from at-Ṭâ'if:—In the district of at-Ṭâ'if lived some Jews driven from al-Yaman and Yathrib, who had settled there for trade. On them poll-tax was imposed. It was from some of them that Mu'âwiyah bought his possessions in at-Ṭâ'if.

The land of at-Ṭâ'if is included in the district of Makkah. Al-'Abbas ibn-'Abd-al-Muttalib had a piece of land in at-Ṭâ'if from which grapes were taken and made into the beverage used for the Pilgrims. The men of Ḳuraish had possessions in at-Ṭâ'if to which they came from

¹ Cf. Hishâra, p. 874.

² Tabari, vol. i, p. 1670; abu-l-Fida, *al-Mukhtaṣar*, vol. i, p. 147 (Cairo, 1325).

³ Ar. *ar-rikaz*, treasures buried in pre-Islamic days; Bukhari, vol. i, p. 381; Mawardi, p. 207.

Makkah to repair. The conquest of Makkah and the conversion of its people to Islam made Thaḳīf covet and lay hold on these possessions, but with the conquest of at-Ṭā'if, they were again put in the hands of the Makkans, and in fact all the land of at-Ṭā'if became one of the districts of Makkah.

Abu-Sufydn loses his eye. It was in the battle of at-Ṭā'if that abu-Sufyān ibn-Ḥarb lost his eye.¹

The zakāt from Thaḳīf on grapes and dates. Al-Walid ibn-Ṣāliḥ from 'Attāb ibn-Asid:—The Prophet ordered that the vine-trees of Thaḳīf be estimated as in the case of dates and that the *zakāt* [legal alms] be taken in the form of raisins, as in the case of dates.

According to al-Wāḳidi, abu-Ḥanifah says: "The vine-trees are not estimated, but when the produce, whether large or small, is gathered the *zakāt* is taken." 57

According to Ya'ḳūb: "If the produce is gathered and the weight of it is five *wasḳs* [loads] then its *zakāt* is one-tenth or half of one-tenth." The same view is held by Sufyan ibn-Sa'id ath-Thauri. The *wasḳ* is equal to 60 *sa*'²

Mālik ibn-Anas and ibn-abi-Dhi'b state that according to the commended practice [Ar. *sunnah*] the *zakāt* on grape is taken by estimation as in the case of dates.³

The zakāt on honey. Shaibān ibn-abi-Shaibah from 'Amr ibn-Shu'aib:—A *ḥāmīl* of 'Umar ibn-al-Khaṭṭāb in at-Ṭā'if wrote to 'Umar, "Those who own honey fail to contribute to us what they used to contribute to the Prophet, i. e., one vase out of each ten." 'Umar wrote back to him, "If they would contribute, thou shouldst protect their valleys, otherwise do not."

¹ Diyarbakri, vol. ii, p. 124.

² Yahya ibn-Adam, *Kitab al-Khardj*, p. 100.

³ Malik ibn-Anas, *al-Muwatta*, pp. 116-117; and cf. Shafi'i, *Kitab al-Umm*, vol. ii², p. 27.

'Amr ibn-Muḥammad an-Nāḳid from 'Abd-ar-Raḥmān ibn-Ishāḳ's grandfather:—'Umar assessed one-tenth in the case of honey.

Dâ'ūd ibn-'Abd-al-Ḥamid the *kāḍi* of ar-Raḳḳah from Khaṣif:—'Umar ibn-'Abd-al-'Aziz wrote to his *'dmils* in Makkah and at-Ṭâ'if, " There is *ṣadaḳah* on the bee-hives. Therefore, take it thereof." According to al-Wāḳidi, it has been reported that ibn-'Umar said, " There is no *ṣadaḳah* on hives." According to Mālik and ath-Thauri, no *zakat* is taken on honey though it may be in great quantities.¹ The same is the view of ash-Shāfi.² According to abu-Ḥanifah, if the honey is raised in a tithe-land the tithe is taken whether the honey is much or little; but if it is raised in the *kharaj*-land, nothing is to be taken, because both *zakat* and *kharaj* cannot be taken from one and the same man.

Al-Wāḳidi states that he was told by al-Ḳāsim ibn-Ma'n and Ya'qūb that abu-Ḥanifah said: " If honey is raised in the land of a *dhimmi* there is no tithe on it, but there is *kharaj* on the land. And if it is produced in the land of a Taghlabi³ one-fifth is taken thereof." The same view is held by Zufar. According to abu-Yūsuf,⁴ if the honey is produced in the *kharaj-fand*, it is exempt of everything; but if in the tithe land, one *raṭi*⁵ is taken out of ten.

According to Muḥammad ibn-al-Ḥasan, no *ṣadaḳah* what- 58
ever is taken on what is less than five *faraks*.⁶ The same view is held by ibn-abi-Dhi'b.

¹ *Muwatta*, p. 121.

² *Umm*, vol. ii², p. 33.

³ Banu-Taghlib were Christian Arabs on whom 'Umar-ibn al-Khattab doubled the tax. See abu-Yusuf, *Kitab al-Kharaj*, p. 68.

⁴ Yūsuf, p. 40.

⁵ A *rail* is about 5 pounds.

⁶ A *farak* is 16 *rails*. *Nihdyah*, vol. iii, p. 196.

It was reported by Khālīd ibn-'Abdallāh at-Ṭaḥḥān that ibn-abi-Laila said, " Whether it is produced in the tithe- or Morāy'-land, one *raṭi* is due on every ten. The same view is held by al-Ḥasan ibn-Ṣāliḥ ibn-Ḥai.

A tradition reported to me by abu-'Ubaid on the authority of az-Zuhri states that the latter held that one vase [Ar. *zikk*]¹ is due on every ten.

The tithe on fruits and grains. Yahya ibn-Adam from Bishr ibn-'Aṣim and 'Uthmān ibn-'Abdallāh ibn-Aus:—• Sufyān ibn-'Abdallāh ath-Thaḡafi wrote to 'Umar ibn-al-Khaṭṭāb, whose *āmīl* he was in at-Ṭā'if, stating that before him was the case of a garden in which vine-trees grow, as well as plum and pomegranate trees and other things that are many folds more productive than vines, and soliciting 'Umar's orders regarding the taking of its tithe. But 'Umar wrote back, " No tithes on it."

It was stated by Yahya ibn-Adam that he heard Sufyān ibn-Sa'id (whose view is the following) say:—"There is no *ṣadaqah* except on four of the products of the soil, i. e., wheat, barley, dates and raisins, provided the product measures five *wask*s."² But abu-Ḥanī fan's view is that whatever the tithe-land produces is subject to the tithe, though it be a bundle of vegetables. The same view is held by Zufar. But according to the view of Mālik, ibn-abi-Dhi'b and Ya'qūb, vegetables and the like are not subject to *sadaqah*. Nor is there *ṣadaqah* on what is less than five *wask*s of wheat, barley, maize, husked barley, tare, dates, raisins, rice, sesame, peas and the grains that can be measured and stored, including lentils, beans, Indian peas and millet. If any of these measure five *wask*s, then it is subject to *ṣadaqah*. The same view, according to al-Wāḳidi, is held by Rabi'ah ibn-

¹ A receptacle of skin for holding wine and the like.

² Yahya ibn-'Adam, *Kitab al-Kharaj*, pp. 109-110.

abi-'Abd-ar-Raḥmān. According to az-Zuhri all spices and pulse¹ is subject to *zakat*. Mālik holds that no *ṣadaqah* is due on pears, plums, pomegranates or the rest of the fresh fruits. The same view is held by ibn-abi-Laila. According to abu-Yūsuf, there is no *ṣadaqah* except on what can 59 be measured by *al-ḳafl*.² Abu-az-Zinād ibn-abi-Dhi'b and ibn-abi-Sabrah hold that no *ṣadaqah* is taken on vegetables and fruits, but there is *ṣadaqah* on their prices the moment they are sold.

A tradition was communicated to me by 'Abbās ibn-Hishām on the authority of his grandfather to the effect that the Prophet assigned 'Uthmān ibn-abi-l-'Aṣi ath-Thaḳafl as his *'amil* in at-Ṭa'if.

¹ Seed of a leguminous plant that is cooked.

² Adam, p. 101.

CHAPTER XI

TABĀLAH AND JURASH

BAKR ibn-al-Haitham from az-Zuhri:—The people of Tabalah and Jurash ¹ accepted Islam without resistance.² The Prophet left them on the terms agreed upon when they became Moslems, imposing on every adult of the " People of the book " ³ among them one *dīnār*, and making it a condition on them to provide the Moslem wayfarers with board and lodging. Abu-Sufyān ibn-Ḥarb was assigned by the Prophet as the governor of Jurash.

¹ Cities in al-Yaman; Bakri, pp. 191 and 238; Haradani, *Jazirat al-'Arab*, p. 127, line 19; Yakut, vol. i, p. 817 and vol. ii, p. 60.

² Tabari, vol. i, p. 1730.

³ Jews and Christians.

CHAPTER XII

TABŪK, AILAH, ADHRUH, MAḶNA AND AL-JARBĀ'

Tabūk makes terms. When in the year 9 the Prophet marched to Tabūk in Syria for the invasion of those of the Greeks, 'Amilah, Lakhm, Judġam and others whom he learnt had assembled against him, he met no resistance.¹ So he spent a few days in Tabūk, whose inhabitants made terms with him agreeing to pay poll-tax.

Ailah makes terms. During his stay at Tabūk, there came to him Yuġanna ibn-Ru'bah, the chief of Ailah, and made terms, agreeing to pay on every adult in his land one *dinār per annum* making it 300 *dīnārs* in all. The Prophet made it a condition on them that they provide with board and lodging whomsoever of the Moslems may pass by them. To this effect he wrote them a statement² that they may be kept safe and protected.

Muġammad ibn-Sa'd from Taġhah-1-Aili:—'Umar ibn-'Abd-al-'Aziz never raised the tax of the people of Ailah above 300 *dinars*.³

Adhruh makes terms. The Prophet made terms with the people of Adhruh⁴ stipulating that they pay 100 *dīnārs* in Rajab of every year.

Al-Jarbd' makes terms. The people of al-Jarbā'⁵ made

¹ Ibn-Sa'd, vol. ii¹, p. 118; Hishām, p. 893; Tabari, vol. i, p. 1692.

² Hisham, p. 902.

³ Wellhausen, *Das Arabische Reich*, p. 173.

⁴ Yāġūt, vol. i, p. 174; Iṣṭakhri, p. 58; Muġaddasi, p. 54.

⁵ Yakut, vol. ii, p. 46.

terms and agreed to pay poll-tax. To this effect the Prophet wrote them a statement.

Makna makes terms. The people of Makna made terms 60 with the Prophet, agreeing to offer one-fourth of what they fish and spin, one-fourth of their horses and coats of mail, and one-fourth of their fruits. The inhabitants of Makna were Jews.¹ An Egyptian told me that he saw with his own eye the statement that the Prophet wrote them on a red parchment, the writing on which was partly effaced, and which he copied and dictated to me as follows:

" In the name of Allah, the compassionate, the merciful. From Muḥammad, the Messenger of Allah, to the banu-Ḥabibah and the inhabitants of Makna: peace be with you. It has been revealed unto me from above that ye are to return to your village. From the time this my letter reaches you, ye shall be safe; and ye have the assurance of security from Allah and from his Messenger. Verily, the Messenger of Allah has forgiven you your sins and all blood for which ye have been pursued. In your village, ye shall have no partner but the Messenger of Allah or the Messenger's messenger. There shall be no oppression on you nor hostility against you. Against whatever the Prophet of Allah protects himself, he will protect you. Only to the Prophet of Allah shall belong your cloth-stuff, slaves, horses² and coats of mail, save what the Prophet or the Prophet's messenger shall exempt. Besides that, ye shall give one-fourth of what your palm-trees produce, one-fourth of the product of your nets, and one-fourth of what is spun by your women; but all else shall be your own; and God's Prophet has exempted you from all further poll-tax or forced labor. Now, if ye

¹ Wākidi, tr. Wellhausen, p. 405.

² Ar. *kura'*. see *Nihayah*, vol. iv, p. 16; and Mutarrizi, vol. ii, p. 148; Margoliouth translates "camp-followers" in Zaidân's *Umayyads and Abbasids*, p. 121.

hear and obey, it will be for the Prophet to do honor to the honorable among you and pardon those among you who do the wrong. Whosoever of the banu-Ḥabibah and the inhabitants of Maḡna bethinks himself to do well to the Moslems, it shall be well for him; and whosoever means mischief to them, mischief shall befall him. Ye are to have no ruler save of your number of the family of the Prophet. Written by 'Ali-ibn-abu-Talib¹ in the year 9."

¹ *Sic!* Being genitive, it should be "abi". See note in De Goeje's edition, p. 60.

CHAPTER XIII

DŪMAT AL-JANDAL

Khalid ibn-al-Walid captures Ukaidir. The Prophet 61
sent Khālīd ibn-al-Walīd ibn-al-Mughīrah-1-Makhzūmī to
Ukaidir ibn-'Abd-al-Malik al-Kindi, later as-Sakūni, at
Dūmat al-Jandal.¹ Khālīd took him captive, killed his
brother, robbed him of a silk cloak² interwoven with gold,
and brought Ukaidir before the Prophet. Ukaidir accepted
Islam,³ upon which the Prophet wrote for him and the
people of Dūmat the following statement:—

" This is a statement from Muḥammad, the Prophet of
Allah, to Ukaidir as he accepted Islām and forsook the
objects of worship and idols, and to the people of Dūmat:—
To us shall belong the water-places outside the city, the un-
tilled lands, the deserts and waste lands, as well as the de-
fensive and offensive weapons, the horses, and the fortress;
and to you shall belong the palm-trees within the city, and
the running water. Your cattle which are pasturing shall
not, for the purpose of taking the *ṣadaqah*, be brought to-
gether [but shall be numbered on the pasture-land], and
what is above the fixed number of animals from which a
ṣadaqah is required shall not be taken into consideration.⁴
Your herds shall graze wherever ye want, and ye shall ob-

¹ Yāqūt, vol. ii, p. 625.

² Tabari, vol. i, pp. 1702-1703.

³ Diyarbakri, vol. ii, p. 142; Athir, vol. ii, p. 214.

⁴ Cf. Sprenger, *Das Leben und die Lehre des Mohammad*, vol. iii,
p. 419.

serve prayer in its time, and pay the *zakât* as it is due. To this effect, I give you the covenant of Allah and his promise, and ye are entitled to our sincerity as regards the fulfillment of the terms. Witnessed by Allah and those of the Moslems who are present."

Ukaidir violates the covenant. Al-'Abbâs ibn-Hishâm 62
al-Kalbi from his grandfather:—The Prophet sent Khâlid ibn-al-Walid to Ukaidir. Ukaidir was brought by Khâlid before the Prophet; he became a Moslem, and the Prophet wrote him a statement. But no sooner had the Prophet been dead, than Ukaidir stopped the payment of the *sadaqah*, violated the covenant and left Dûmat al-Jandal for al-Ḥirah, where he erected a building and called it Dûmat after Dûmat al-Jandal. His brother, however, Ḥuraith¹ ibn-'Abd-al-Malik embraced Islam and thereby entered into possession of the property held by his brother.²

Ḥuraith's daughter marries. Yazid ibn-Mu'âwiyah married the daughter of Ḥuraith, Ukaidir's brother.

Abu-Bakr sends Khālīd against Ukaidir. Al-'Abbâs from 'Awanah ibn-al-Ḥakam:—Abu-Bakr wrote to Khalid ibn-al-Walid, when the latter was at 'Ain at-Tamr, ordering him to go against Ukaidir, which he did, killing Ukaidir and capturing Dûmat. After the death of the Prophet, Ukaidir left Dûmat and then returned to it. Having killed him, Khâlid went to Syria.

Laila daughter of al-Ju'di a captive. According to al-Wâqidi, on Khâlid's way from al-'Irâq to Syria, he passed through Dûmat al-Jandal, which he captured, carrying away many captives, among whom were Laila, the daughter of al-Jûdi-1-Ghassâni. Others say Laila was carried away by Khâlid's horsemen from a Ghassân settlement stationed by 63

¹ Ibn-Ijjar, vol. i, p. 773, by mistake gives "IJuraib".

² One verse omitted.

a watering-place [*hadir*]. It was this daughter of al-Judi whom 'Abd-ar-Raḥmān ibn-abi-Bakr aṣ-Ṣiddiq had fallen in love with, and the one whom he meant when he said:

" I thought of Laila with as-Samāwah¹ intervening between;
and what has the daughter of al-Jūdi to do with me?"

Thus did he win her hand and marry her. But such a hold had she on him that he gave up all his other wives. At last, however, she was affected with such a severe disease that her looks were changed and he no more liked her. He was advised to give her what is usually given at divorce² and send her to her own people, which he did.

Al-Wakidi's version of the conquest. According to al-Wākidi, the Prophet led the invasion against Dūmat al-Jandal in the year 5 and met no resistance. In Shauwāl, year 9, he sent Khālīd ibn-al-Walid to Ukaidir, twenty months after the former had embraced Islam.

The reconstruction of Dūmat al-Jandal. I heard it said by someone from al-Ḥirah that Ukaidir and his brothers used to go to Dūmat al-Ḥirah and visit their uncles of the Kalb tribe and spend some time with them. One day as they were together on a hunting trip, there arose before their view a city in ruins with only few walls standing. The city was built of stones [Ar. *jandal*]. This city they rebuilt, planted in it olive- and other trees, and called it Dūmat al-Jandal in distinction from Dumat al-Hirah.³

Az-Zuhri's version of the conquest. 'Amr ibn-Muḥammad an-Nāḳid from az-Zuhri:—The Prophet sent Khālīd ibn-al-Walid ibn-al-Mughirah to the people of Dūmat al-Jandal who were some of the Christians of al-Kūfah. Khālīd captured Ukaidir, their chief, and arranged to receive poll-tax from him.

¹ A desert from Dūmat to 'Ain at-Tamr; Isfakhri, p. 23.

² Ar. *mut'ah*. Muwatta, p. 208. ³ Caetani, vol. ii, p. 263.

CHAPTER XIV

THE CAPITULATION OF NAJRÂN

The terms agreed upon. Bakr ibn-al-Haitham from az- 64
Zuhri:—There came to the Prophet the military chief and the civil chief,¹ delegated by the people of Najrân in al-Yaman, and asked for terms which they made on **behalf of the** people of Najrân, **agreeing** to offer two **thousand robes**—one thousand in Şafar and one thousand in **Rajab**—**each** one of which should have the value of one ounce [*aḡkiyah*], the ounce weighing 40 *dirhams*. In case the price of the robe delivered should be more than one ounce, the surplus would be taken into consideration; and if it were less, the deficiency should be made up. And whatever weapons, horses, camels or goods they offered, should be accepted instead of the robes, if they are the same value. Another condition was made that they provide board and lodging for the Prophet's messengers for a month or less, and not detain them for more than a month. Still another condition was that in case of war in al-Yaman, they are bound to offer as loan thirty coats of mail, thirty mares and thirty camels, and whatever of these animals perish, the messengers [of the Prophet] guarantee to make up for them. To this effect, the Prophet gave them Allah's covenant and his promise. Another condition was that they be not allured to change their religion or the rank they hold in it, nor should they be called upon for military service or made to pay the tithe.² The

¹ Hishâm, p. 401.

² Cf. Yûsuf, pp. 40-41.

Prophet made it a condition on them that they neither take nor give usury.

The two monks of Najran and the Prophet. **Al-Husain** ibn-al-Aswad from al-Ḥasan:—There came to the Prophet two monks from Najrân.¹ The Prophet proposed Islâm to them, and they replied, "We embraced Islâm before thou didst." To this the Prophet replied, "Ye have told a lie. Three things keep you from Islâm: pork eating, cross-worship and the claim that Allah has a son." "Well then," said they, "who is Isa's father?" Al-Ḥasan adds that the Prophet was never too quick but always waited for Allah's command. Hence the text revealed by his Lord:² "These signs and this wise warning do we rehearse to thee. Verily, Jesus is as Adam in the sight of Allah. He created him of dust: He then said to him, 'Be'—and he was," etc. to "on those who lie."

This the Prophet repeated to them and then asked them to join with him in imprecating the curse of Allah upon whichever of them was wrong,³ taking hold of the hands of Fâtimah, al-Ḥasan and al-Ḥusain. At this, one of the two monks said to the other, "Climb the mountain and do not join with him in imprecating the curse, for if thou shouldst, thou wouldst return with the curse on thee." "What shall we do then?" asked the other. "I believe," said the former, "we had better give him the *kharāj* rather than join with him in imprecating the curse."⁴

A statement of the treaty. Al-Ḥusain from Yahya ibn-Adam who said:—"I copied the statement of the Prophet 65 to the people of Najrân from that of a man who took it from al-Ḥasan ibn-Ṣâlih. These are the words:

¹ Yâkût, vol. iv, pp. 751-757-

² Kor., 3:51.

³

Cf. Kor., 3: 54.

⁴ *mubalahah*. Bukhari, vol. iii, pp. 167-168; abu-1-Faraj, *Aghani*, vol. x, p. 144.

' In the name of Allah, the compassionate, the merciful. The following is what the Messenger of Allah, Muḥammad, wrote to Najran, at whose disposal¹ were all their fruits, their gold, silver and domestic utensils, and their slaves, but which he benevolently left for them, assessing on them two thousand robes each having the value of one *auḳiyah*, one thousand to be delivered in Rajab of every year, and one thousand in Ṣafar of every year. Each robe shall be one *auḳiyah*; and whatever robes cost more or less than one *auḳiyah*, their overcost or deficiency shall be taken into consideration; and whatever coats of mail, horses, camels or goods they substitute for the robes shall be taken into consideration. It is binding on Najrân to provide board and lodging for my messengers² for one month or less, and never to detain them for more than a month. It is also binding on them to offer as loan thirty coats of mail, thirty mares and thirty camels, in case of war in al-Yaman due to their rebelling. Whatever perishes of the horses or camels, lent to my messengers, is guaranteed by my messengers and is returned by them. Najran and their followers³ are entitled to the protection of Allah and to the security of Muḥammad the Prophet, the Messenger of Allah, which security shall involve their persons, religion, lands and possessions, including those of them who are absent as well as those who are present, their camels, messengers and images.⁴ The state they previously held shall not be changed, nor shall any of their religious services or images be changed. No attempt shall be made to turn a bishop from his office as a bishop, a monk from his office as a monk, nor the sexton

¹ The text here is probably corrupt; cf. Wellhausen, *Skizzen und Vorarbeiten*, vol. iv, pp. 25 and 152; Yūsuf, p. 41.

² Sent to bring the *kharāj*.

³ Ar. *hdshiyah* = Jews. Sprenger, vol. iii, p. 502.

⁴ *amthilah* = crosses and pictures used in churches.

of a church from his office, whether what is under the control of each is great or little. They shall not be held responsible for any wrong deed or blood shed in pre-Islamic time. They shall neither be called to military service nor compelled to pay the tithe. No army shall tread on their land. If some one demands of them some right, then the case is decided with equity without giving the people of Najrân the advantage over the other party, or giving the other party the advantage over them. But whosoever of them has up till now ¹ received usury, I am clear of the responsibility of his protection.² None of them, however, shall be held responsible for the guilt of the other. And as a guarantee to what is recorded in this document, they are entitled to the right of protection from Allah, and to the security of Muḥammad the Prophet, until Allah's order is issued, and so long as they give the right counsel [to Moslems] and render whatever dues are bound on them, provided they are not asked to do anything unjust. Witnessed by abu-Sufyân ibn-Ḥarb, Ghailân ibn-'Amr, Mâlik ibn-'Auf 66 of banu-Nasr, al-Akra' ibn-Habis al-Hanzali and al-Mughirah. Written by—" ³

Yaḥya ibn-Adam adds, " I have seen in the hands of the people of Najrân another statement whose reading is similar to that of this copy, but at the close of it the following words occur: Written by 'Ali ibn-abu-Ṭalib.⁴ Concerning this I am at a loss to know what to say."

'Umar expels thenu When abu-Bakr as-Siddik became caliph he enforced the terms agreed upon and issued another statement similar to that given by the Prophet. When

¹ Ya'kûbi, vol. ii, p. 62, has " after this year ".

² Caetani, vol. ii, p. 352; Sprenger, vol. iii, p. 502; Athir, vol. ii, p. 223.

³ Abdallah ibn-abi-Bakr; abu-Yusuf, p. 4; see H. Lammens' comment on this protocol, *Mélanges de la Faculté Orientale*, vol. v², p. 346.

⁴ And not " abi " as required by the rules of the Arabic grammar.

'Umar ibn-al-Khaṭṭāb became caliph, they began to practise usury, and became so numerous as to be considered by him a menace to Islām. He therefore expelled them and wrote to them the following statement:

"Greetings! Whomever of the people of Syria and al-Trāḵ they happen to come across, let him clear for them tillable land; and whatever land they work, becomes theirs in place of their land in al-Yaman." Thus the people of Najrān were dispersed, some settling in Syria and others in an-Najrāniyah in the district of al-Kūfah, after whom it was so named. The Jews of Najrān were included with the Christians in the terms and went with them as their followers.

The Najranites under 'Uthman. When 'Uthmān ibn-'Affān became caliph, he wrote to his 'dnuil in al-Kūfah, al-Walid ibn-'Uḡbah ibn-abi-Mu'aiṭ, as follows:

"Greetings! The civil ruler, the bishop and the nobles of Najrān have presented to me the written statement of the Prophet and showed me the recommendation ¹ of 'Umar. Having made inquiry regarding their case from 'Uthmān ibn-Ḥunaif, I learned that he had investigated their state and found it injurious to the great landlords² whom they prevented from possessing their land. I have, therefore, reduced their taxation by 200 robes—for the sake of Allah and in place of their old lands. I recommend them to thee as they are included among the people entitled to our protection."

Another source for 'Umar's statement. I heard it said by one of the learned that 'Umar wrote them the following statement:—"Greetings! Whomsoever of the people of Syria or al-'Irāḵ they pass by, let him clear for them tillable land ". Another I heard say, " waste land ".

¹ Lammens, *MFO*, vol. v², p. 677.

² *dihkans*; Adam, pp. 42-43.

One reason for their expulsion. 'Abd-al-A'la ibn-Ḥam-mād an-Narsi from 'Umar ibn-'Abd-al-'Aziz:—The Prophet said during his illness, "There shall not remain two religions in the land of Arabia." Consequently, when 'Umar ibn-al-Khaṭṭāb became caliph, he expelled the people of Najrān to an-Najrāniyah and bought their properties and possessions. 67

A1-'Abbās ibn-Hishām al-Kalbi from his grandfather:—The Najrān of al-Yaman received their name from Najrān ibn-Zaid ibn-Saba ibn-Yashjub ibn-Ya'rub ibn-Ḳaṭṭān.

'Umar and 'Ali refuse to reinstate them in the land. A1-Ḥusain ibn-al-Aswad from Ṣalim ibn-abi-1-Ja'd:—The people of Najrān having increased in number to 40,000, became jealous of one another and came to 'Umar ibn-al-Khaṭṭāb saying, "Transplant us from the land". 'Umar had considered them a menace to the Moslems, so he took this opportunity and expelled them from the land. Later, however, they repented, and returning to 'Umar said, "Reinstate us in the land", but 'Umar refused. When 'AḤ ibn-abi-Ṭālib became caliph, they came to him and said, "We plead with thee by thy right-hand writing and thy intermediacy on our behalf with thy Prophet that thou mayst reinstate us in the land." To this 'Ali replied: " 'Umar was a man of sound judgment, and I hate to act differently." ¹

The number of robes received by Mu'āwiyah. Abu-Mas'ūd al-Kūfi from al-Kalbi:—The chief of an-Najrāniyah at al-Kūfah used to send his messengers to all the people of Najrān who were in Syria and other districts and to gather money assessed evenly on them for raising the required robes. When Mu'āwiyah (or Yazid ibn-Mu'āwiyah) came to power, they complained to him because of their dispersion, the death of some of them, and the conversion to Islām of

¹ Adam, p. 9.

others. They also presented the statement issued by 'Uthmân ibn-'Affân for the reduction of the number of robes. To this they added, "And now we have still more decreased, and become weaker." He then reduced the number by another 200 robes, thus reducing the original number by four hundred.

Al-Ḥajjaj restores the number. When al-Ḥajjaj ibn-Yūsuf was made governor of al-Trāḳ and ibn-al-Ash'ath revolted against him, the former charged the non-Arab landlords and the people of Najrān with siding with the latter, and, therefore, he raised the number to 1,800 robes, and ordered that the robes be of the kind adorned with figures.

'Umar ibn-'Abd-al-'Aziz reduces the number. When 'Umar ibn-'Abd-al-'Aziz came to power, they complained to him that they were in danger of extinction, that they were decreasing in number, that the continuous raids of the Arabs overburdened them with heavy taxes for revictualling them, and that they suffered from the unjust treatment of al-Ḥajjaj. By 'Umar's orders their census was taken, and it was found that they were reduced to one-tenth of their original number, upon which 'Umar said, "I consider that the terms of this capitulation impose a tax on their heads and not on their lands. The poll-tax of the dead and the Moslems, however, is annulled." He therefore held them responsible for 200 robes of the value of 8,000 *dirhams*.

Yūsuf ibn-'Umar restores the original tax. In the time of al-Walid ibn-Yazid, when Yūsuf ibn-'Umar was made 68 governor of al-Trāḳ, he [Yūsuf], moved with partisanship to al-Ḥajjaj, charged them the original tax.

Abu-l-'Abbās reduces the number of robes. When abu-l-'Abbās was proclaimed caliph, they met him on the way as he appeared in al-Kûfah and strewed myrtle branches on the road and threw some on him as he was going home from

the mosque. With this the caliph was greatly pleased. Later they brought their case before him and told him of their paucity in number and of their treatment by 'Umar ibn-'Abd-al-'Aziz and Yûsuf ibn-'Umar. To this they added, " We are somehow related to thy uncles (on the mother's side), the banu-1-Ḥârith ibn-Ka'b." 'Abdallâh ibn-ar-Rabi' al-Ḥârithi spoke in their favor; and al-Ḥajjâj ibn-Artât confirmed what they claimed. Therefore, abu-1-'Abbas held them responsible only for the 200 robes previously given by them, having a value of 8,000 *dirhams*.

Ar-Raskid writes them a favorable statement. Abu-Mas'ûd said, " When ar-Rashid Hârûn became caliph and started for al-Kûfah on his way to the Pilgrimage, they brought their case before him and complained of the harsh treatment of the *ʿamils*. By the caliph's orders there was written to them a statement fixing the number at 200 robes. The statement I myself saw. Moreover the caliph ordered that they be freed from dealing with the *ʿamils*, and that they pay the dues directly to the treasury."

'Amr an-Nâḩid from ibn-Shihâb az-Zuhri:—The following text was revealed against the unbelievers among the Ḳuraish and the Arabs,¹ " Fight therefore against them until there is no more civil discord, and the only worship be that of Allah," and the following against the "People of the Book."² " Make war upon such of those to whom the Book has been given as believe not in Allah, or in the last day, and who forbid not that which Allah and his Messenger have forbidden, and who profess not the profession of the truth," etc. to " humbled." Thus the first among the "People of the Book" to pay poll-tax, so far as we know, were the people of Najrân who were Christian. Then, the people of Ailah, Adhruh and Adhri'ât paid it in the battle of Tabiik.

¹ Kor., 2:189.

¹ Kor., 9: 29.

CHAPTER XV

AL-YAMAN.

The people of al-Yaman embrace Islām. When the news of the rise of the Prophet and the success of his righteous cause reached the people of al-Yaman, they sent their envoys, and the Prophet gave them a written statement confirming 69 them in the possession of whatever property, lands, and buried treasures were included in their terms when they became Moslems. Thus they accepted Islām; and the Prophet sent them his messengers and 'amils to acquaint them with the laws of Islām and its institutes and to receive their ṣadaḳah and the poll-tax of those among them who still held to Christianity, Judaism or Magianism.

The Prophet's letter. Al-Ḥusain ibn-al-Aswad from al-Ḥasan:—The Prophet wrote to the people of al-Yaman, "Whosoever repeats our prayer, turns his face to the *kiblah* as we do,¹ and eat what we slaughter, such a one is a Moslem and has the security of Allah and the security of his Prophet. But whosoever refuses to do so, tax is binding upon him."

A similar tradition was communicated to me by Huabah on the authority of al-Ḥasan.

The governor of Ṣan'a'. It is reported by al-Wakidi that the Prophet sent Khaḷid ibn-Sa'id ibn-al-'Aṣi as a commander over Ṣan'a' and its land. Al-Wākidi adds that some say that the Prophet assigned al-Muhājir ibn-abi-Umaiyyah ibn-al-Mughirah-1-Makhẓumi to be governor of Ṣan'a', in which position he died. Still others say, according

¹ Turning the face towards Makkah during prayer.

to al-Wāḳidi, that the one who made al-Muhājir governor over Ṣan'ā' was abu-Bakr aṣ-Ṣiddiq, who also assigned Khālīd ibn-Sa'id over the provinces of upper al-Yaman.

Al-Muhājir as governor of Kindah and as-Ṣadif. According to Hishām ibn-al-Kalbi and Haitham ibn-'Adi the Prophet assigned al-Muhājir over Kindah and aṣ-Ṣadif. On the death of the Prophet, abu-Bakr wrote to Ziyād ibn-Labid al-Bayāḍi-1-Anṣari assigning to him the governorship of Kindah, aṣ-Ṣadif and other places in addition to what he already ruled over in Ḥaḍramaut. Al-Muhājir he assigned over Ṣan'ā' and later asked him in writing to reinforce Ziyād ibn-Labid, without dismissing him from the governorship of Ṣan'ā'.

Ziyād, governor of Ḥaḍramaut. It is agreed by all that the Prophet assigned Ziyād ibn-Labid to Ḥaḍramaut.

The governors of Zabid, Rima', 'Adan, al-Ianad and Najrān appointed. The Prophet assigned abu-Mūsa-1-Ash'ari to Zabid, Rima', 'Adan and the coast region, and assigned Mu'ādh ibn-Jabal to al-Janad, made him *kāḍi* and charged him with collecting *sadaqah* in al-Yaman. He then assigned to Najrān 'Amr ibn-Ḥazm al-Anṣari; and, according to other reports, he assigned abu-Sufyān ibn-Ḥarb to Najrān after 'Amr ibn-Ḥazm.

The letter of the Prophet to Zur'ah sent with Mu'adh. 'Abdallāh ibn-Ṣāliḥ al-Mukri' from 'Urwah ibn-az-Zubair: —The Prophet wrote to Zur'ah ibn-dhi-Yazan as follows: 70
"Greetings! On the arrival of my messenger Mu'ādh ibn-Jabal and his companions, gather all your *sadaqah* and poll-tax and deliver them to him. Mu'ādh is the chief of my messengers, and one of the righteous among my immediate companions. I have been informed by Mālik ibn-Mur'arah^x ar-Rahāwi that thou wert the first to desert

¹ Hishām, p. 956, gives "Murrah"; and Nawāwi, p. 539, "Ma'arah".

Ḥimyar and embrace Islām. Therefore, good times lie before thee. And I order you, all Ḥimyar,¹ not to exhibit perfidy or deviation, for verily is the Prophet of Allah the lord of both the rich and the poor among you. As for the *ṣadaqah*, it is not legal for Muḥammad or any of his relatives to take; it is rather *zakat* through which ye are purified, and which goes to the poor among the Moslems and the Believers. It was Mâlik that conveyed the information and kept the secret. As for Mu'âdh, he is one of the righteous among my immediate companions and one of their coreligionists. I, therefore, order you to treat him well, for he is highly esteemed. And peace be unto you!"²

The Prophet orders Mu'adh to take the tithe. Al-Ḥusain ibn-al-Aswad from Mûsa ibn-Taḥḥah:—The Prophet sent Mu'âdh ibn-Jabal³ to collect the *ṣadaqah* of al-Yaman ordering him to take on dates, wheat, barley and grapes (perhaps he said raisins) one-tenth and one-half of a tenth.

Instructions to 'Amr ibn-Ḥazm. Al-Ḥusain from Muḥammad ibn-Ishâk:—The Prophet wrote the following to 'Amr ibn-Ḥazm when he sent him to al-Yaman:

"In the name of Allah, the compassionate, the merciful. This is a declaration from Allah and his Prophet. All ye that have believed! be faithful to your compacts;⁴ this is an ordinance from the Prophet Muḥammad, the Messenger of Allah, to 'Amr ibn-Ḥazm when he delegated him to al-Yaman. He ordered him to fear Allah in whatever he performs, and to take from the spoils the fifth that belongs to Allah as well as what is prescribed as *ṣadaqah* on the property of the Believers which is one-tenth in case it is

¹ Hishâm, p. 957.

² Cf. Tabari, vol. i, p. 1719.

³ Bukhari, vol. iii, p. 156; Diyarbakri, vol. ii, p. 158.

⁴ Kor., 5:1.

watered by flowing water or rain, and one-half of a tenth if it is watered by means of the bucket." ^x

The Prophet's letter to the kings of Hintyar. Al-ʿUsain from Muḥammad ibn-Ishāq:—The following is what the Prophet wrote to the kings of Ḥimyār:

"In the name of Allah, the compassionate, the merciful. From the Prophet Muḥammad, the Messenger of Allah, to al-Ḥārith ibn-'Abd-Kulāl, Nu'aim ibn-'Abd-Kulāl, and Sharḥ ibn-'Abd-Kulāl, to an-Nu'mân Ḳail dhi-Ru'ain, Ma'āfir and Hamdān. Greetings! Allah will guide you by his own guidance, if ye act well, obey Allah and his Prophet, observe the prayer, pay the *zakaṭ*, give out of the spoils the fifth that belongs to Allah, the share of his Prophet, and the portion which belongs to him as chief exclusive of his companions, and deliver what is prescribed by Allah to the Believers in the form of *ṣadaqah* on the property, which is one-tenth, in case the land is watered by spring, or rain water, and half of the tenth if watered by means of the bucket." ²

According to Hishām ibn-Muḥammad al-Kalbi the letter of the Prophet was addressed to 'Arib and al-Ḥārith, the sons of 'Abd-Kulāl ibn-'Arib ibn-Liyashrah. ⁵

The Prophet's letter to Mu'ādh. Yūsuf ibn-Mūsā-1-Ḳaṭṭān from al-Ḥakam:—The Prophet wrote to Mu'ādh ibn-Jabal, when the latter was in al-Yaman, stating that one-tenth is to be assessed on what is watered by rain or flowing water, and half of a tenth on what is watered by means of the bucket and water-wheel; that on every adult one *dīnār* or its equivalent in clothes is to be assessed; and that no Jew is to be enticed to leave Judaism. ⁴

¹ Cf. Tabari, vol. i, p. 1727.

² Cf. Tabari, vol. i, p. 1718.

³ Ibn-Duraid, *al-Ishtikak*, p. 308: "Yalyashrah"; see ZDMG, vol. xx, p. 237.

* Here is omitted the explanation of certain words in the tradition.

The instructions given to Mu'adh. Abu-'Ubaid from Masrûk:—The Prophet delegated Mu'adh to al-Yaman giving him orders to take a one-year-old cow out of every thirty cows; one full-grown cow, of every forty; and one *dinâr*, or its equivalent in clothes, from every adult.

The Magians taxed. Al-Husain ibn-al-Aswad from al-Hasan:—The Prophet collected poll-tax from the Magians of Hajar and the Magians of al-Yaman, and assessed one *dinâr* or its equivalent in clothes on every adult or female from the Magians of al-Yaman.

The people of al-Yaman taxed. 'Amr an-Nakid from 'Amr ibn-Shu'aib's grandfather:—The Prophet assessed one *dinâr* as tax on every adult among the people of al-Yaman.

Shaibân ibn-abi-Shaibah-1-Ubulli from Yahya ibn-Saifl or from ibn-'Abbâs:—When the Prophet delegated Mu'adh ibn-Jabal to al-Yaman he said, "When thou comest to any of the 'People of the Book.' tell them, 'Allah made it obligatory on you to pray five times per day and night'. If they obey, tell them, 'Allah made it obligatory on you to fast during the month of Ramaḍân of every year \ If they obey, tell them, 'Allah made it obligatory on him of you who can afford it to undertake a pilgrimage to Makkah '. If they obey, tell them, 'Allah has made it obligatory on you to offer *ṣadaqah* on your possessions to be taken from the rich among you and turned over to the poor among you.' If they obey, then avoid their choice possessions and beware of the imprecation of the oppressed, for between his imprecation and Allah there is no veil or screen."¹

Products subject to ṣadaqah. Shaibân from al-Mughirah ibn-'Abdallah:—Al-Hajjaj said, "Give *ṣadaqah* on every leguminous plant." Regarding this abu-Burdah ibn-abi-

¹ Bukhârî, vol. iii, p. 157.

Mûsa said, " He is right", which made Mûsa ibn-Ṭalḥah say to abu-Burdah, " This man [al-Ḥajjāj ?] now claims that his father was among the Prophet's *Companions*. The Prophet sent Mu'âdh ibn-Jabal to al-Yaman and gave him instructions to collect *ṣadaqah* on dates, wheat, barley and raisins."

'Amr an-Nâḳid from Mûsa ibn-Ṭalḥah ibn-'Ubaidallâh who said:—" I have read the letter of Mu'âdh ibn-Jabal when the Prophet sent him to al-Yaman, and there occurred in it the following statement, 'Take *ṣadaqah* on wheat, barley, dates and corn.' "

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Why more tax on the Syrians. 'AH ibn-'Abdallâh al-Madini from ibn-abi-Najîḥ who' said, " I once asked Mujâhid, ' Why did 'Umar levy on the people of Syria a heavier poll-tax than on the people of al-Yaman?' and he replied, ' Because they were people of means.' "

Nothing on al-awḳaṣ. Al-Ḥusain ibn-'Ali ibn-al-Aswad from Ṭâ'ûs:—When Mu'âdh arrived in al-Yaman, there was brought before him a medial number of cows and a medial amount* of honey, on which he said, " I have no instructions to take anything on this."

The salt of Ma'rib. Al-Ḥusain ibn-al-Aswad from Abyaḍ ibn-Ḥammâl:—The latter asked the Prophet to give him as fief the salt in Ma'rib; but hearing someone say, " It is like perennial water,"² the Prophet refused to assign it.

A tradition to the same effect was communicated to me by al-Ḳâsim ibn-Sallâm and others on the authority of Abyaḍ ibn-Ḥammâl.

The Prophet gives a fief in Hadramaut. According to a

¹ Ar. *awḳaṣ* = what is between one *faridâh* and the next; as, for instance when camels amount in number to five, one sheep or goat is to be given for them; and nothing is to be given for such as exceed that number until they amount to ten; thus what is between the five and ten is termed *waftṣ*, pi. *awḳaṣ*.

² Having an unfailing and continuous output.

tradition communicated to me by Aḥmad ibn-Ibrâhim ad-Daurâkî on the authority of 'Alḳamah ibn-Wâ'il al-Ḥaḍramî's father, the Prophet gave out as fief to the latter ['Alḳamah's father] a piece of land in Ḥaḍramaut.

Muhammad ibn-Yuṣuf severe on al-Yaman. 'Ali ibn-Muḥammad ibn-'Abdallāh ibn-abi-Saif, a freedman of Ḳuraish, from Maslamah ibn-Muḥârib:—When Muḥammad ibn-Yūsuf, the brother of al-Ḥajjāj ibn-Yūsuf, was the governor of al-Yaman, he misbehaved, oppressed the people and took pieces of land from certain men without paying their prices. Among the lands he thus wrested was al-Ḥarajah. Moreover he levied on the people of al-Yaman a *kharaj* which he gave the form of an assessed rate of land-tax. When 'Umar ibn-'Abd-al-'Aziz came to power, he wrote to his *dmil* instructing him to abolish that assessed land-tax and take nothing more than the tithe saying, "Though I may not get from al-Yaman more than a handful of *katam*,¹ I would rather have that than the passing of such a tax." However, when Yazid ibn-'Abd-al-Malik came to power he reinstated it.

Ṣadaḳah on plants, grains and vegetables. Al-Ḥusain ibn-Muḥammad az-Za'farâni from abu-'Abd-ar-Raḥmân Hishâm ibn-Yūsuf, the *kâḍi* of Ṣan'â':—The people of Khufâsh presented a statement from abu-Bakr aṣ-Ṣiddîq on a parchment ordering them to pay *ṣadaḳah* on a piece of land planted with *wars*.²

According to Mâlik, ibn-abi-Dhi'b, all the canonists of al-Ḥijâz, Sufyân ath-Thaurî and abu-Yūsuf there is no *zakat* on *wars*, *wasmah*,³ *kirt*,⁴ *katam*, *hinna*⁵ and roses.

¹ A plant product used for dyeing the hair black.

² A certain plant like sesame existing in al-Yaman only, used for dyeing.

³ A plant with the leaves of which one tinges or dyes.

⁴ A kind of leek. ⁵ A plant used for dyeing the hands and feet.

Abu-Ḥanifah, however, holds that there is *zakat* on these, whether in large or small quantities. Mâlik holds that the *zakat* on saffron is five *dirhams*, if its price amounts to 200 *dirhams* and if it is sold. The same is the view of abu-az-Zinâd who is reported by others to have said, " Nothing on saffron." According to abu-Ḥanifah and Zufar there is *zakat* on it whether it is in large or small quantities. Abu-Yûsuf and Muḥammad ibn-al-Ḥasan claim, " If its price amounts to the lowest price for which five *wasṣks* of dates, wheat, barley, corn or any other kind of grains sell, then there is *ṣadaqah* on it." According to ibn-abi-Laila, there is nothing on vegetables. The same view is held by ash-Sha'bi.¹ According to 'Aṭâ' and Ibrâhim an-Nakha'i, whatever the tithe-land produces, be it in great or small quantities, is subject to the tithe or half the tithe.

Al-Ḥusain ibn-al-Aswad from ibn-abi-Rajâ' al-'Uṭâridi who said:—" In al-Baṣrah, ibn-al-'Abbâs used to collect our *ṣadaqahs* even from the bundles of leek."

Al-Ḥusain from Ṭâ'ûs and 'Ikrimah:—The latter asserted that there is no *zakat* on *wars* and cotton.

The tax on the dhimmis. The following is the view of abu-Ḥanifah and Bishr:—In case of the *dhimmis* who are in possession of lands included in the tithe-land, like for instance al-Yaman whose people accepted Islâm and made terms on their lands, al-Baṣrah which was cultivated by the Moslems, and other lands given out as fiefs by the caliphs to which no Moslem or " man of the covenant" has claim, it is binding on these people to pay tax on their person and *kharaj* on their lands according to what their lands can bear. Whatever is received from them follows the course of the money received as *kharaj*. If, however, any one of them becomes Moslem, he is exempt from the poll-tax but

¹ Yahya ibn-Adam, p. 107.

remains always subject to the *kharaj* on his land, as it is the case in as-Sawaḏ. The same view is held by ibn-abi-Laila. According to ibn-Shubrumah and abu-Yūsuf, tax is levied on their heads, and they should pay double what the Moslems pay on their lands, which would be a fifth or a tenth. This they said on the analogy of the case of the Christian banu-Taghlib. Abu-Yūsuf added that whatever is taken from them should follow the course of the money received as *kharaj*. In case a *dhimmi* becomes Moslem or his land goes to a Moslem, then it becomes tithe-land. The same view is reported to have been held by 'Aṭā' and al-Ḥasan. 75

According to ibn-abi-Dhi'b, ibn-abi-Sabrah, Shaṅk ibn-'Abdallāh an-Nakha'i, and ash-Shāfi'i, there is tax on their heads, but no *kharaj* or tithe on their land, because they are not included in those on whom *zakat* is binding, nor is their land a *kharaj-land*. The same opinion is held by al-Ḥasan ibn-Ṣāliḥ ibn-Ḥai-1-Mamdāni.

According to Sufyān ath-Thauri and Muḥammad ibn-al-Ḥasan, there is tithe on them but not in a doubled form, because that which counts is the land, and the possessor is not to be taken into consideration. According to al-Auzā'i and Sharik ibn-'Abdallāh, if they are *dhimmis* like the Jews of al-Yaman, whose people became Moslem while they were still in the land, then nothing is taken but the poll-tax, and you should not let the *dhimmi* buy the tithe-land or possess it.

The case of a Jew who holds tithe-land. Al-Wāḳidi said, " I once asked Mālik about the case of a Jew from al-Ḥijāz who buys land in al-Jurf and plants it. Mālik said, ' The tithe is taken from him '. I then replied, ' Didst thou not claim that there is no tithe on the land of a *dhimmi* if he acquires it from the tithe-land ?' ' That', said Mālik, ' holds

true, if he stays in his own country; but in case he leaves his country, then that becomes a question of trade."¹

A man of the banu-Taghlib who uses a tithe-land. Abu-az-Zinad, Mâlik ibn-Anas, ibn-abi-Dhi'b, ath-Thauri, abu-Ḥanifah and Ya'qûb said regarding the case of one of the banu-Taghlib who plants a piece of the tithe-land that he should pay a double-tithe. If he rents a tithe-farm then—according to Mâlik, ath-Thauri, ibn-abi-Dhi'b and Ya'qûb—the one who plants the farms should pay the tithe. Abu-Ḥanifah, however, maintains that the owner of the land should pay it; and Zufar shares the same view.

The case of one who is behind in payment of the tithe. According to abu-Ḥanifah, in case a man fails to pay the tithe for two years, then the authorities [Ar. *sulṭân*] take only one tithe as he begins again to pay. The same is true of the *kharâj-land*. But abu-Shimr holds that the authorities take the arrears, because it is justly due to them.

¹ Cf. abu-Yûsuf, p. 69.

CHAPTER XVI

'UMÂN

The Prophet sends abu-Zaid al-Anṣārī to 'Umān.¹ The al- 76
Azd were in ascendancy in 'Umān,¹ although it had in its deserts^a many other peoples. In the early part of the year 8, the Prophet delegated to them abu-Zaid al-Anṣārī of al-Khazraj, who was one of those who compiled the Koran in the time of the Prophet. His [full] name, according to al-Kalbi, was Kais ibn-Sakan ibn-Zaid³ ibn-Haram; according to some Baṣrah philologists, his name was 'Amr ibn-Akhṭab, the grandfather of 'Urwah ibn-Thābit ibn-'Amr ibn-Akhṭab; and according to Sa'id ibn-Aus al-Anṣārī, it was Thābit ibn-Zaid. The Prophet also sent 'Amr ibn-al-'Aṣī as-Sahmī with a letter to 'Abd⁴ and Jaifar, the two sons of al-Julanda, calling them to Islām.⁵ The Prophet said, "I f these people accept the witness of truth and pledge obedience to Allah and his Prophet, 'Amr will be the commander and abu-Zaid will officiate in prayer, propagate Islām, and teach the Koran and the institutes of the Prophet."

On the arrival of abu-Zaid and 'Amr at 'Umān, they found that 'Abd and Jaifar were at Ṣuḥār on the sea-coast. They carried the letter of the Prophet to them, and they

¹ Yāqūt, vol. iii, p. 717.

² Ar. *badiyah*; see MFO, vol. iv, p. 98.

³ Hisham, p. 504, gives "Kais ibn-Za'ura" for Zaid.

⁴ Hisham, p. 971: " 'Iyidh "; adh-Dhahabi, *ol-Mushtabih*, p. 133: " 'Ab-bād "; cf. Athir, vol. ii, p. 177.

⁵ Ya'kūbi, vol. ii, p. 85; Sprenger, vol. iii, p. 382.

both accepted Islām and invited the Arabs to it. The Arabs then responded and showed special interest in it. 'Amr and abu-Zaid stayed in 'Umân until the death of the Prophet. It is said by some, however, that abu-Zaid returned to al-Madinah before that.

Al-Azd and other tribes apostatize. Consequent upon the death of the Prophet, al-Azd apostatized from Islām under the leadership of Laḳiṭ ibn-Mālik dhu-at-Tāj and left for Dabba¹ (some say for Damma in Dabba), Abu-Bakr, thereupon, dispatched against them Ḥudhaifah ibn-Miḥṣan al-Makhzūmi, who in a battle with Laḳiṭ and his companions killed him and took from the people of Dabba many captives whom they sent to abu-Bakr. At this, al-Azd returned to Islām. Other clans from 'Umân, however, apostatized and went as far as ash-Shihr. These 'Ikrimah followed and overpowered, carrying away a large booty and killing many of their number. Then some of the tribe of Mahrah ibn-Ḥaidān ibn-'Amr ibn al-Ḥafi ibn-Ḳuḍa'ah massed a body of men, against whom Ikrimah came; but they offered no resistance and paid *ṣadaqah*. yy

Ḥudhaifah made governor. Abu-Bakr assigned Ḥudhaifah ibn-Miḥṣan as governor over 'Umân. When abu-Bakr died, Ḥudhaifah was still over it; but he was later dismissed and sent to al-Yaman.

'Isa ibn-Ja'far abuses the people. The state of 'Uman continued in a fair way, its people paying *ṣadaqah* on their property, and poll-tax being taken from those among them who were *dhimmis* until the caliphate of ar-Rashid who made 'Isa ibn-Ja'far ibn-Sulaimān ibn-'Alī ibn-'Abdallāh ibn-al-'Abbās its ruler. The latter left for 'Umân with some troops from al-Baṣrah, who began to violate women, and rob

¹ Ṭabari, vol. i, p. 1981: "Daba".

the people, and make public use of musical instruments.¹ The people of 'Umân, who were mostly Shurât,² having learned that, fought against him and held him back from entering the city. Finally, they succeeded in killing and crucifying him. Then they broke with the caliph³ and refused to do him homage, making one of their own their ruler.

Some assert that the Prophet sent abu-Zaid carrying his letter to 'Abd and Jaifar, the two sons of al-Julanda of al-Azd, in the year 6, and sent 'Amr in the year 8, a short time after his conversion to Islâm, which took place, together with the conversion of Khâlid ibn-al-Walid and 'Uthmân ibn-Ṭalḥah-l-'Abdi in Ṣafar, year 8. 'Amr had come from Abyssinia to the Prophet.⁴ The Prophet said to abu-Zaid, "From the Moslems, take *ṣadaqah*; but from the Magians, take poll-tax."

The letter of p'Umar ibn-'Abd-al-'Aziz to 'Adi. Abu-l-Ḥasan al-Madâ'ini from al-Muḥarak ibn-Fuḍalah:—The following is what 'Umar ibn-'Abd-al-'Aziz wrote to 'Adi ibn-Arṭât al-Fazâri, his *ʿamil* in al-Baṣrah:

"Greetings! I have previously written to 'Amr ibn-'Abdallâh asking him to distribute whatever he received in 'Umân as date or grain tithes among the poor of its inhabitants, the nomadic people who may descend on it and those whom need, poverty, or obstruction of the way may compel to stay in it. Regarding this, he wrote to me that having asked thy representative who came before him to 'Uman about those articles of food and dates, he was told 78

¹ Cf. Salil ibn-Raziḳ, *History of Imâms and Seyyids of Oman*, tr. Badger, p. 11.

² Schismatics commonly known as *Kluiwârij*. They say that they owe their name to Koran, 2: 203.

³ The word used is *sulṭan*.

⁴ Hishâm, pp. 716-717.

that thy representative had sold them and delivered the price to thee. Return to 'Amr, therefore, what thy representative in 'Umân had carried to thee as the price of dates and grains, that 'Amr may invest it where I instructed him, and spend it as I told him. May this be the will of Allah, and peace be unto thee!"

CHAPTER XVII

AL-BAḤRAIN

Al-Mundhir ibn-Sawâ, governor of al-Baḥrain. The land of al-Baḥrain formed a part of the Persian kingdom. In its desert lived a great many Arabs from the tribes of 'Abd-al-Ḳais, Bakr ibn-Wâ'il and Tamim. At the time of the Prophet, the one who ruled the Arabs in it in the name of the Persians was al-Mundhir ibn-Sâwa¹ one of the sons of 'Abdallâh ibn-Zaid ibn-'Abdallâh ibn-Dârim ibn-Mâlik ibn-Ḥanzalah. This 'Abdallâh ibn-Zaid was surnamed al-Asbadhi after a village in Hajar called al-Asbadh. Others claim that he was named after the al-Asbadhi people, who were worshippers of horses in al-Baḥrain.

Al-Ala' ^delegated by the Prophet. At the beginning of the year 8, the Prophet delegated al-'Alâ ibn-'Abdallâh ibn-'Imâd al-Ḥaḍrami, an ally of the banu-'Abd-Shams, to al-Baḥrain, giving its people the choice between following Islâm or paying tax. With him, the Prophet sent a letter to al-Mundhir ibn-Sâwa and Sibukht the satrap² of Hajar,³ giving them the choice between following Islâm or paying tax. They both were converted and, together with them, all the Arabs living there and a few Persians. The rest of the population, however, including Magians, Jews and

¹ Ilajar, vol. iii, p. 943.

² *marzuban*; Ibn-Ijajar, vol. i, p. 213, in quoting al-Baladhuri gives his name thus: "Usaikhit (Usaikhib)"; cf. Ibn-Sa'd in Wellhausen, *Skizzen*, vol. iv, p. 15; Yâqût, vol. i, p. 508.

³ Another name for Bahrain, hence the Greek: Gerrha; Caetani, vol. ii, p. 194.

Christians made terms with al-'Alâ' and this is a copy of the statement written between the two parties:

" In the name of Allah, the compassionate, the merciful. These are the terms agreed upon between al-'Alâ' ibn-al-Ḥaḍrami and the people of al-Baḥrain. It is agreed that they will save us [the Moslems] the trouble of work, and divide with us the dates; and whosoever of them fails to keep this may the curse of Allah, the angels, and the world altogether be upon him." As for the poll-tax, al-'Alâ' assessed one *dinaʿ* on every adult.

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The letter of the Prophet. 'Abbaṣ ibn-Hishâm from ibn-'Abbās:—This is what the Prophet wrote to the people of al-Baḥrain:

"Greetings! If ye observe prayer, give *zakat*, remain loyal to Allah and his Prophet, pay the tithe of the dates and half the tithe of the grains, and do not bring up your children as Magians, then ye will be treated according to the terms agreed upon when ye became Moslem, with the exception of the fire-temple that is to be delivered to Allah and his Prophet. If, however, ye refuse, then tax will be incumbent on you."

The Magians and Jews prefer tax. The Magians and Jews, however, refused Islâm and preferred the payment of poll-tax. Upon this, the hypocrites among the Arabs remarked, " The Prophet pretended that he would accept poll-tax from none outside the ' People of the Book', but, here he is accepting it from the Magians of Hajar who are not Teople of the Book.' " On this occasion the text was revealed—" O ye that have believed! take heed to yourselves. He who erreth shall not hurt you when ye have the guidance.' ¹ According to certain reports, the Prophet sent al-'Ala' at the time he sent his envoys to the kings in the year 6.²

¹ Kor., 5: 104.

² Ya'kubi, vol. ii, p. 84.

AW Afa' as a wall between them. Muḥammad ibn-Muṣaffa al-Ḥimṣī from al-'Alā' ibn-al-Ḥaḍramī who said: "The Prophet sent me to al-Baḥrain (or perhaps he said 'Hajar') and I used to come as a wall between brothers [i. e. try to create discord] some of whom have been converted. From the Moslem among them, I would take the tithe, and from the 'polytheist,' *kharaj*." ¹

The Prophet's letter. Al-Ḳasim ibn-Sallām from 'Urwah ibn-az-Zubair:—The Prophet wrote to the people of Hajar as follows:—²

"In the name of Allah, the compassionate, the merciful. From Muḥammad the Prophet to the people of Hajar: ye are in peace. I praise Allah on your behalf, beside whom there is no god. Then I admonish you by Allah and by yourselves that ye do not go astray after having been guided, nor be misled after having the right pointed out to you. What ye have done has reached me, and now the offense of the guilty shall not be charged to him among you who behaves himself. When my commanders come to you obey them, reinforce them and help them in carrying out Allah's 80 plan and his cause, for whosoever among you does the good deed, his deed shall not be lost before Allah or before me. Your delegation has come to me, and I did nothing for them but what was pleasing to them; although if I were to enforce all my right on you, I would expel you from Hajar. Thus did I accept intercession for the absent among you, and bestow favor on the present. Remember the grace of Allah upon you."

The tax imposed on al-Baḥrain. Al-Ḥusain ibn-al-Aswad from Ḳatāḍah:—In the time of the Prophet, no fight took place in al-Baḥrain, for some of the people accepted Islām,

¹ Yakut, vol. i, p. 509; Hajar, vol. iii, p. 943; Caetani, vol. iii, p. 202.

² Wellhausen, *Skizzen*, vol. iv, pp. 15-16.

and others made terms with al-'Alâ', agreeing to give half the grains and dates.

Al-Ḥusain from az-Zuhri:—The Prophet took poll-tax from the Magians of Hajar.

What the Prophet wrote to the Magians. Al-Ḥusain from al-Ḥasan ibn-Muḥammad:—The Prophet wrote to the Magians of Hajar, inviting them to Islâm and providing that if they are converted, they will have the rights we have, and be under the obligations we are under; but those who refuse Islâm will have to pay the tax, and we will not eat what they slaughter nor marry their women.

Al-Ḥusain from Sa'id ibn-al-Musaiyib:¹—The Prophet exacted tax from the Magians of Hajar, 'Umar exacted it from those of Persia, and Uthmân from the Berbers.

A similar tradition was communicated by al-Ḥusain on the authority of az-Zuhri.

'Amr an-Nâqid from Mûsa ibn-'Ukbah:—The Prophet wrote to Mundhir ibn-Sâwa as follows:—

" From Muḥammad the Prophet to Mundhir ibn-Sâwa:—thou art at peace. I praise Allah in thy behalf, beside whom there is no god. Thy letter I received, and its contents I heard. Whosoever repeats our prayer, faces the 81 *kiblah* as we do [in prayer] and eats what we slaughter, such one is a Moslem; but whosoever refuses will have to pay tax."

'Abbâs ibn-Hishâm al-Kalbi from ibn-'Abbâs:—The Prophet having written to al-Mundhir ibn-Sâwa, the latter accepted Islâm and called the people of Hajar to it, some of whom accepted and others did not. As for the Arabs, they became Moslems, but the Magians and Jews accepted the tax and it was exacted from them.

Al' Ala' sends 80,000 dirhams. Shaiban ibn-Farrukh from Ḥumaid ibn-Hilâl:—Al-'Ala' ibn-al-Ḥadrami sent

¹ Duraid, p. 62: " Musaiyab ".

from al-Baḥrain to the Prophet a sum of money amounting to 80,000 [*dirhams*], more than which sum the Prophet never received either before or after. The Prophet gave a **part** of it to his uncle al-'Abbâs.

Hishâm ibn-'Ammâr from 'Abd-al-'Aziz ibn-'Ubaidallâh:—The Prophet communicated with those in Hajar whom Kisra had settled there as hostages [*wada'i'*], but they refused Islâm and tax was laid on them, one *dinâr* on every man.

Abân ibn-Sa'id made governor and succeeded by abu-Hurairah. The Prophet dismissed al-'Alâ' and assigned to al-Baḥrain Abân ibn-Sa'id ibn-al-'Aṣi ibn-Umaiyyah. According to other reports, al-'Alâ' was assigned to one district of al-Baḥrain, a part of which was al-Ḳaṭif, and Abân to another in which lay al-Khaṭṭ. The former report, however, is the more authentic. On the death of the Prophet, Abân left al-Baḥrain and came to al-Madinah. The people of al-Baḥrain, thereupon, asked abu-Bakr to send al-'Alâ' back to them. This he did. Thus, according to this report, al-'Alâ' held the governorship of al-Baḥrain until he died in the year 20. Then 'Umar assigned to his place abu-Hurairah ad-Dausi. Others say that 'Umar assigned abu-Hurairah before the death of al-'Alâ', who, thereupon, left for Tauwaj in Persia, intending to settle in it. Later, however, he returned to al-Baḥrain where he died. Abu-Hurairah often repeated, "After we buried al-'Ala'. we wanted to lift a brick from the tomb. On lifting it we found al-'Ala' missing from the coffin."

'Uthman ibn-abi-l-'Asi made governor. Abu-Mikhnaf asserted that 'Umar ibn-al-Khaṭṭāb wrote to al-'Alâ' ibn-al-Ḥaḍrami, his *'dmil* in al-Baḥrain, calling him back, and assigned 'Uthmân ibn-abi-l-'Aṣi ath-Thaḳafi to al-Baḥrain and 'Umân. On the arrival of al-'Alâ' in al-Madinah, he was assigned by 'Umar to the governorship of al-Baṣrah, in 82

the place of 'Utbaḥ ibn-Ghazwān. No sooner had he arrived there, than he died. This took place in the year 14, or the beginning of 15. Then 'Umar assigned Ẹudāmāḥ ibn-Maẓ'ūn al-Jumaḥi for the collection of taxes from al-Baḥrain, and gave abu-Hurairah authority over the military gaard and charge of the conduct of prayer. Later he dismissed Ẹudāmāḥ, inflicted on him the legal punishment for drinking wine,¹ and gave abu-Hurairah authority over the military guard and charged him with the conduct of prayer. At last, he dismissed abu-Hurairah and confiscated a part of his wealth. Then he assigned Uthmān ibn-abi-l-'Aṣi to al-Baḥrain and 'Umān.

Abu-Hurairah made governor after Ẹudāmāḥ. Al-'Umari² from al-Haitham:—Ẹudāmāḥ ibn-Maẓ'ūn had charge of tax-collecting and the military guard, and abu-Hurairah acted as leader of prayer and *kāḍi*. The latter gave witness against Ẹudāmāḥ, and 'Umar assigned him to al-Baḥrain after Ẹudāmāḥ. Later 'Umar dismissed him, confiscated a part of what he possessed and ordered him to return. This he refused to do. 'Umar, thereupon, assigned 'Uthmān ibn-abi-l-'Aṣi as governor, who still held the office at the death of 'Umar. When 'Uthmān was in Persia, his substitute over 'Umān and al-Baḥrain was his brother, Mughirah ibn-abi-l-'Aṣi, others say Ḥafṣ ibn-abi-l-'Aṣi.

'Umar confiscates abu-Hurairah's wealth. Shaibaṇ ibn-Farrūkh from abu-Hurairah who said:—" 'Umar made me his *āmīl* over al-Baḥrain. There I gathered 12,000 [*dirhams*]. On my return to 'Umar, he addressed me saying: ' O thou the enemy of Allah and of the Moslems (he may have said ' and of his Book'), thou hast stolen the money of Allah !' To this I replied, ' Neither am I the enemy of

¹ Flogging with 80 stripes; see *Muwatta*, p. 357.

² i. e., abu-'Umar Ḥafṣ ibn-'Umar ad-Duri.

Allah, nor of the Moslems, (he may have said 'nor of his Book'); rather am I the enemy of him who has enmity against them. The money, I have got from horses that multiplied in number and from different shares that mounted up.' 'Umar then took from me 12,000. In my morning prayer I repeated, 'Lord forgive 'Umar.' After this, 'Umar used to take from the people of al-Baḥrain and give them back more than what he would take. At last 'Umar asked me, 'Wouldst thou not act as *'amil*, abu-Hurairah ? and I replied 'No.' to which he answered, 'And why not? Better men than thou were made *'drnils*, for instance Joseph,¹ who said, "Set me over the granaries of the land." ' To this I replied, 'Joseph was a prophet and the son of a prophet, whereas I am abu-Hurairah, son of Umaimah, and I am afraid of three things and of two things that thou may est bring upon me.' 'And why.' said 'Umar,' didst thou not say five?' 'I fear that thou dost whip my back, defame my honor, and take my money; and I hate to speak without meekness and to rule without knowledge.' "

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Al-Ḳasim ibn-Salfam and Rauḥ ibn-'Abd-al-Mu'min from abu-Hurairah: — When abu-Hurairah returned from al-Baḥrain, 'Umar said to him, "O thou enemy of Allah and enemy of his Book; hast thou stolen the money of Allah?" "Neither am I", replied abu-Hurairah, "the enemy of Allah, nor of his Book; rather am I the enemy of him who has enmity against them. I did not steal the money of Allah." "How then," said 'Umar, "did 10,000 *dirhams* come to thee?" "Through horses" said abu-Hurairah, "that reproduced and stipends that came in successions and shares that mounted up." 'Umar took the money from him. The rest of the tradition is similar to what is reported by abu-Hilāl.²

¹ Kor., 12: 55.

² One of the intermediate authorities of the preceding tradition whose final authority is abu-Hurairah himself.

The apostasy of al-Huṭam. On the death of al-Mundhir ibn-Sâwa, a little after the death of the Prophet, those in al-Baḥrain descended from ẖais ibn-Tha'labah ibn-'Ukâbah apostatized under al-Huṭam from Islâm. This al-Huṭam was Shuraiḥ ibn-Ḍubai'ah ibn-'Amr ibn-Marṭhad, one of the sons of ẖais ibn-Tha'labah. He was nicknamed Huṭam for saying,

" The night found her in the company of a strong driver who does not drive gently [Ar. *hutam*] ".¹

Together with these there apostatized from Islâm in al-Baḥrain all the Rabi'ah tribe with the exception of al-Jârûd, i. e. Bishr ibn-'Amr al-'Abdi² and those of his people who followed him. For a leader, they chose a son of an-Nu'mân ibn-al-Mundhir, named al-Mundhir. Al-Huṭam followed the Rabi'ah and joined them with his men. Having received this information, al-'Alâ' ibn-al-Ḥaḍrami marched at the head of the Moslems until he came to Juwâtha, which was the fortification of al-Baḥrain. As Rabi'ah advanced towards him, he set out towards them with his Arabs and non-Arabs and led a heavy fight against them. Then the Moslems took refuge in the fortification where they were besieged by the enemy. It was in reference to this occasion that 'Abdallâh ibn-Ḥadhaf al-Kilâbi said:

" Wilt thou carry this message
to abu-Bakr and all the youths of al-Madinah?
Hasten to the aid of some young men of your number,
who are invested as captives in Juwatha." ³

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At last al-'Alâ' made a sally with the Moslems and fell upon the Rabi'ah during the night. A fierce battle ensued in which al-Huṭam was killed.

¹ **Ṭabrizi**, *ḷiamḍsah*, vol. i, p. 173.

² Hisham, p. 944; Duraid, pp. 186 and 197.

³ Tabari, vol. i, p. 1962.

According to other authorities, al-Ḥuṭam came to the Rabi'ah as they were in Juwâtha, whose inhabitants had all forsaken Islâm, and had chosen for leader al-Mundhir ibn-an-Nu'mân. Al-Ḥuṭam took up his abode with them. Al-'Alâ' pressed the siege until he reduced Juwâtha and dispersed the crowd, killing al-Ḥuṭam. Of the two reports, however, the former is more authentic. Describing the death of al-Ḥuṭam, Mâlik ibn-Tha'labah-l-'Abdi says:

" We left Shuraiḥ with the blood covering him
 like the fringe of a spotted Yamanite garment.
 It was we that deprived unum-Ghaḥbân of her son,
 and broke our lance in Ijabtâr's eye.
 It was we that left Misma' prostrate on the ground,
 at the mercy of hyenas and eagles that will attack him."

Al-Mundhir ibn-an-Nu'man. It is reported that al-Mundhir ibn-an-Nu'mân was nicknamed al-Gharûr, but when the Moslems won the victory he said, "I am not al-Gharûr¹ [the deceitful] but al-Maghrûr [the deceived]." This al-Mundhir went with the remnant of Rabi'ah as far as al-Khaṭṭ, which al-'Alâ' moved against and conquered, killing al-Mundhir and those in his company. According to others, al-Mundhir escaped, entered al-Mushaḥḥar and let in the water around him, making it impossible to be reached. Finally he made terms, agreeing to leave the city, which he did. He then joined Musailimah with whom he was killed. Some claim that al-Mundhir was killed in the battle of Juwâtha; others that he surrendered and then fled away but was pursued and put to death. Al-'Alâ' having written to abu-Bakr for reinforcement, the latter wrote to Khâlîd ibn-al-Walid ordering him to hasten from al-Yamâmah to the reinforcement of al-'Alâ'. Al-Ḥuṭam,

¹ Hisham, p. 945; Tabari, vol. i, p. 1970; Hajar, vol. iii, p. 385; Athir, vol. ii, p. 281.

however, was killed¹ before the arrival of Khâlid. So Khâlid with al-'Afa' laid siege to al-Khaṭṭ. Later, Khâlid received a letter from abu-Bakr ordering him to leave for al-'Irâḳ, to which he started from al-Bahrain, in the year 12.

Al-Wâḳidi says, "According to our companions, Khâlid came first to al-Madinah, whence he started for al-'Irâḳ."

'Abdallāh ibn-Suhail suffers martyrdom. 'Abdallāh ibn-Suhail ibn-'Amr of the banu-'Amir ibn-Lu'ai, whose surname was abu-Suhail and whose mother was Fâkhitah daughter of 'Amir ibn-Naufal ibn-'Abd-Manâf, suffered martyrdom at Juwâtha. This 'Abdallāh was one of those who came with the "infidels" to the battle of Badr, but then he joined the Moslem side and embraced Islām. He took part with the Prophet in the battle of Badr. On the receipt of the news of his death, his father, Suhail ibn-'Amr, said, "I expect Allah's renumeration for his loss." On a pilgrimage to Makkah Suhail was met by abu-Bakr who consoled him, and Suhail replied, "I am informed that the Prophet said, 'A martyr can intercede for seventy of his relatives,' and it is my hope that my son will begin with no one before me." When 'Abdallāh suffered martyrdom, he was 38 years of age. 85

'Abdallāh ibn-'Abdallāh suffers martyrdom. Another martyr of the battle of Juwâtha was 'Abdallāh ibn-'Abdallāh ibn-Ubai. According to others than al-Wâḳidi, his martyrdom took place during the battle of al-Yamâmah.

Al-'Ala' reduces az-Zarah, as-Sabun and Darin. Al-Muka'bar al-Fârisi,² who was the friend of Kisra and was once sent by him to annihilate the banu-Tamim for interfering with his camels (and whose full name was Fairūz ibn-Jushaish³), fortified himself in az-Zarah. There, many

¹ *Aghāni*, vol. xiv, p. 48.

² Nöldeke, *Geschichte der Perser und Araber*, pp. 259 seq.

³ Perhaps Jushnas, see *Skizzen*, vol. vi, p. 33, note 2; Nöldeke, *Perser*, p. no, note 3; *Athir*, vol. ii, p. 256.

Magians who had assembled in al-Katif ' and had refused to pay tax joined him. Al-'Alâ' invested az-Zârah but failed to reduce it in the caliphate of abu-Bakr. In the early part of the caliphate of 'Umar, however, he reduced it. In the course of the caliphate of 'Umar, al-'Alâ' conquered by force as-Sabun² and Darin where there is [today] a spot known as Khandak al-'Alâ' [the trench of al-'Alâ'].

According to Ma'mar ibn-al-Muthanna, al-'Alâ' with 'Abd-al-Ḳais invaded, in the caliphate of 'Umar ibn-al-Khaṭṭâb, certain villages in as-Sâbûn and reduced them. He then invaded the city of al-Ghâbah and killed those in it who were Persians. Thence he moved to az-Zârah in which al-Muka'bar stayed, and besieged him. The satrap of az-Zârah challenged him to a duel, and Barâ' ibn-Mâlik accepted the challenge and killed him, taking spoils from him which amounted to 40,000 [*dirhams*]. Under safe conduct, one of the people of az-Zarah came forth to point out¹ the drinking water, and showed al-'Alâ' the spring that issues from az-Zârah. This spring al-'Alâ' filled up. The people seeing that, came to terms, agreeing to offer him one-third of the city and one-third of the gold and silver 86 in it, together with one-half of what they owned outside the city. Then came al-Akhnas al-'Amiri to al-'Alâ' and said, " They have not made terms regarding their children who are now in Dârin." Karrâz an-Nukri pointed out to al-'Alâ' the ford by which he could cross over to them. Thus did al-'Alâ' with a band of Moslems plunge into the sea; and the first thing the people of Dârin knew of was the exclamation, "Allah is great!" The people of Dârin sallied forth and attacked them from three sides, but the Moslems killed their fighters and gained possession of the children

¹ Yâḳût, vol. iv, p. 143.

² Yakut gives " as-Sabur ".

and captives. Seeing that, al-Muka'bar became Moslem. On this occasion Karrâz said:

"Al-'Afa' feared the basin of the sea as he plunged into it,
but I have of old crossed it over to the 'unbelievers' of Dârîn."

Khalaf al-Bazzâr and 'Affân from Muḥammad ibn-Sirin:
— In the duel between Bara' ibn-Malik and the satrap of az-Zârah, the former stabbed the latter above his spine, and he fell dead. Then Barâ' went down and cut off his hands and took his bracelets, a furred coat he had on, and a belt. This booty, being so large, 'Umar took one-fifth of it. It was the first booty in Islâm of which the fifth was taken.

CHAPTER XVIII

AL-YAMÂMÂH

The origin of the name. Al-Yamâmâh was first called Jau but was later named after a woman, al-Yamâmah, daughter of Murr [from the tribe] of Jadi, who was crucified at its gate. Allah knows whether this is true.

The envoys to the Prophet. When the Prophet wrote to the kings of the world in the year 7 (or 6 as it is said), he wrote to Haudhah ibn-'Ali-l-Ḥanafi and the people of al-Yamâmah summoning them to Islâm. His letter to this effect he forwarded with Salîḥ ibn-Ḳais ibn-'Amr al-Aṇṣari^x (later al-Khazraji). The people of al-Yamâmah, thereupon, sent to the Prophet their delegation, one of whom was Mujjâ'ah 87 ibn-Murârah. To Mujjâ'ah and in accordance with his request, the Prophet gave out as fief a piece of unutilized land. Another delegate was ar-Rajjâl² ibn-'Unfuwah who became Moslem and read the " *Sûrah* of the Cow " and other *Sûrahs* of the Koran. He, however, apostatized from Islâm after a time. Among the delegates was one, Musailimah, the false Prophet,³ Thumamah ibn-Kabir ibn-Habib,⁴ who said to the Prophet, " If it be thy will, we will leave all authority in thy hand and swear allegiance to thee, with the understanding that after thee, all will return to us [Musaili-

¹ Cf. Hishâm, p. 971.

² Raḥḥal, see ibn-Sa'd in *Skissen*, vol. iv, p. 46.

³ Bukhari, vol. iii, p. 167.

⁴ Ibn-Duraid, p. 209; Nawâwi, p. 554; Hishâm, p. 045.

mah]." " No.¹ said the Prophet, " by no means, and may Allah smite thee!" Previous to this, Haudhah ibn-'AH-l-Ḥanafi had written to the Prophet asking that after the Prophet, the authority might be delegated to himself, and promising to become Moslem and come to the reinforcement of the Prophet. " No; nor anything else," answered the Prophet, " and may Allah let me get rid of him!" Before long Haudhah was dead.

Musailimah, the false Prophet. When the delegation of the banu-Ḥanifah returned to al-Yamaamah, Musailimah, the false Prophet,¹ asserted his claim as a prophet, and ar-Rajjâl ibn-'Unfuwah testified that the Prophet gave him [Musailimah] a share in the authority with him.² Banu-Ḥanifah and others in al-Yamaamah followed him. He then wrote the following message to the Prophet and forwarded it through 'Ubâdah ibn-al-Ḥârith of the banu-'Amir ibn-Ḥanifah, whose surname was ibn-an-Nauwâḥah,⁸ and who was [later] killed in al-Kûfah by 'Abdallâh ibn-Mas'ûd who heard that he and his companions believed in the false claim of Musailimah :

" From Musailimah, the Messenger of Allah, to Muḥammad, the Messenger of Allah. Greetings! To us half the land belongs, and to Ḳuraish the other half, but Ḳuraish do not act equitably; and peace be unto thee. Written by 'Amr ibn-al-Jârûd al-Ḥanafi."

To this the Prophet replied:

" In the name of Allah, the compassionate, the merciful. From Muḥammad, the Prophet, to Musailimah, the false Prophet. Greetings! ' For the earth is Allah's: to such of his servants as he pleaseth doth he give it as a heritage' ⁴;

¹ Ar. *al-Kadhdhâb*, the impostor.

² *Diyyarbakri*, vol. ii, p. 175.

³ *Nawâwi*, p. 374.

⁴ Kor., 7:125.

and peace be to those who follow the true guidance!
Written by Ubai ibn-Ka'b."¹

Khalid ibn-al-Walid goes against Musailimah. When, at 88
the death of the Prophet, abu-Bakr was proclaimed caliph
and, in a few months, destroyed those of the people of Najd
and its environs who apostatized from Islâm, abu-Bakr
sent Khâlîd ibn-al-Walid ibn-al-Mughirah-1-Makhzûmi to al-
Yamâmah giving him orders to fight against Musailimah, the
false Prophet. As Khâlîd came within sight of al-Yamâmah,
he met a group of the banu-Ḥanifah among whom
was Mujjâ'ah ibn-Murârah ibn-Sulmi.² He killed them
and spared Mujjâ'ah whom he carried off in chains. Khâlîd
put up his camp one mile from al-Yamâmah. Banu-Ḥanifah
came out to him, and among them were ar-Rajjâl and
Muḥakkim ibn-aṭ-Ṭufail ibn-Subai', nicknamed the Muḥak-
kim al-Yamâmah. Khâlîd, seeing something glittering
among them, turned to his men and said, "Know ye Moslems
that Allah has spared you the trouble of your enemy. Do ye
not see how they have drawn the swords one against the
other? I suppose there is discord among them, and their
force will be used on themselves." Mujjâ'ah, fettered in
his chains, shouted, "No, these are Indian swords which
they, for fear of being broken, hold up to the sun in order
to render the blades flexible." They then met. The first
to meet the Moslems was ar-Rajjâl ibn-'Unfuwah, who was
immediately killed by Allah's help. Many of the distin-
guished men and "Koran-readers" among the Moslems fell
martyrs. The Moslems then returned and went back, but
Allah favored them with a victory and made the people of
al-Yamâmah take to flight. The Moslems pursued them,

¹ Cf. Ya'kûbi, vol. ii, p. 146; ibn-Sa'd in *Skizzen*, vol. iv, pp. 13-14;
Athir, vol. ii, pp. 228-229; Sprenger, vol. iii, p. 306.

² Cf. Ibn-Duraid, p. 23.

inflicting horrible death on them. Muḥakkim was hit by an arrow shot by 'Abd-ar-Raḥmān ibn-abi-Bakr aṣ-Ṣiddiq, the brother of 'A'ishah through her father, and he fell dead. The " infidels " took refuge in al-Ḥadīqah which was since that day called " Ḥadīqat al-Maut."^x In al-Ḥadīqah, Musailimah was killed by Allah's help. Banu-'Amr ibn-Lu'ai ibn-Ghâlib said that he was killed by Khidâsh ibn-Bashir ibn-al-Aṣamm of the banu-Ma'is, ibn-'Amir ibn-Lu'ai; but certain *Anṣâr* say that he was killed by 'Abdallâh ibn-Zaid ibn-Tha'labah of the banu-1-Ḥârith ibn-al-Khazraj, who was shown a vision of the call for prayer.² Still others assert that he was killed by abu-Dujânah Simâk ibn-Kharashah who later fell as martyr; and others, by 'Abdallâh ibn-Zaid ibn-'Aṣim, a brother of Ḥabib ibn-Zaid of the banu-Mabdhûl of the banu-an-Najjâr. This Ḥabib had his hands and feet once cut off by Musailimah. Waḥshi ibn-Ḥarb al-Ḥabashi, the murderer of Ḥamzah, claimed that he was the one who killed Musailimah, and used to say, " I killed the best of all people and the worst of all people." Some believe that all those mentioned above took part in killing Musailimah. Among those who claimed having killed Musailimah, was Mu'âwiyah ibn-abi-Sufyân and the banu-Umaiyyah credited him for it. 89

Abu-Ḥafṣ ad-Dimashki quotes from one who was present when 'Abd-al-Malik ibn-Marwan asked a man of the banu-Ḥanifah who witnessed the battle of al-Yamâmah as to who was the one who killed Musailimah, to which the latter replied, " He was killed by one whose description is as follows:—" " By Allah ", exclaimed 'Abd-al-Malik, " thou hast decided the question of his killing in favor of Mu'âwiyah."

According to a report, when the false Prophet was seized

¹ " The park of death."

² Hishâm, p. 308; ibn-Duraid, pp. 268-269.

by the throat, he shouted, " O banu-Ḥanifah, fight for your relatives!" which he repeated until Allah brought about his death.

'Abd-al-Wāḥid ibn-Ghiyāth from Hishām ibn-'Urwah's father:—The Arabs forsook the true faith, and abu-Bakr sent Khālid ibn-al-Walid who met them and said, " By Allah, I shall never cease until I come face to face with Musailimah!" The *Anṣḍr* objected saying, "This idea is of your own and was not given out by abu-Bakr; take us back to al-Madinah that we may give rest to our horses." " I shall, by Allah, never cease," repeated Khālid," until I come face to face with Musailimah!" Consequently, the *Anṣḍr* left him. They then said to themselves, " What is this that we have done? If our friends win the victory, we will be reviled; and if they are defeated, we would be the cause of their defeat." Thus they returned and joined Khālid. The Moslems and the " polythesists " met, and the former took to flight until they got to their place of abode where as-Sā'ib ibn-al-'Auwām stood up and addressed them saying, " Ye have reached, O people, your place of abode; and after his own place of abode, man has no place to flee to!"¹ Finally, Allah caused the defeat of the " polytheists," and Musailimah was killed. Their watchword on that occasion was " O people of the 'Siirah of the Cow'!"

I was told by one of the inhabitants of al-Yamāmah that some one, who was under the protection of the banu-Ḥanifah, repeated the following verse when Muḥakkim was killed:

" If I escape from it, I escape from that which is a calamity;
otherwise out of the same vessel I shall drink."

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Mujjah makes terms. By this time, the Moslems were

¹ An Arabic proverb.

worn out by war and entirely exhausted. But Mujjâ'ah said to Khâlid, " Most of the people of al-Yamâmah did not go out to fight you, and what ye have killed is only the small minority. In spite of that they have exhausted your utmost effort as I see. Nevertheless I am ready to make terms with you on their behalf." Accordingly, he made terms with Khâlid, agreeing to give one-half of the captives, gold, silver, coats of mail and horses. Having trusted him, Khâlid sent him back to his men. As soon as he entered al-Yamâmah he ordered the boys, women and aged men of al-Yamâmah to put on their arms and hold the forts. As Khâlid and the Moslems looked toward them, they entertained no doubt that they were fighters, and they said, "Mujjâ'ah has told us the truth." Then Mujjâ'ah came out to the Moslems* camp and said, " The people refused the terms which I made with you, and there are the fortifications of al-'Irḍ manned to their fullest capacity. But I kept urging them until they agreed to make terms on one-fourth of the captives and one-half of the gold, silver, coats of mail and horses." Both parties agreed on these terms, and Khâlid accepted them and signed his name. Mujjâ'ah then came with Khâlid to al-Yamâmah. Seeing those left in it, Khâlid turned to Mujjâ'ah and said, " Thou hast cheated me, Mujjâ'ah." The people of al-Yamâmah at last accepted Islâm, and the *sadaqah* was taken from them.

Khâlid reinforces al-'Alâ' Khâlid received the message of abu-Bakr directing him to reinforce al-'Alâ' ibn-al-Ḥaḍrami. Accordingly, he started for al-Bahrain and left in his place over al-Yamâmah Samurah ibn-'Amr al-'Anbari. The conquest of al-Yamâmah was effected in the year 12.

A description of Musailimah. I was told by abu-Rabâḥ al-Yamâmi, on the authority of certain *sheikhs* from al-Yamâmah, that Musailimah, the false Prophet, was short, exceedingly pale, with a camois and flat nose. He was

nicknamed abu-Thumâmah, and according to others, abu-Thumalah. His *muezzin*¹ was one, Hujair, who in calling to prayer used to chant, " I testify that Musailimah *claims* to be the Prophet of Allah." Remarking on this, some one said, "Hujair has expressed it eloquently," which phrase has since become a proverb.

Those who fell martyrs in al-Yamdmah. Among those who suffered martyrdom in al-Yamâmah were abu-Ḥudhaifah ibn-'Utbah ibn-Rabi'ah ibn-'Abd-Shams, whose first name was Hushaim, and some say Mihsham;² Sâlim, a freedman of abu-Ḥudhaifah surnamed abu-Abdallâh, and who was a freedman³ of Thubaitah daughter of Ya'ar⁴ of 91 the *Anṣḍr* (and others say Nubaithah who was a woman); Khâlid ibn-Asid ibn-abi-l-ṭṣ ibn-Umaiyah; 'Abdallâh, i. e., Al-Ḥakam ibn-Sa'id ibn-al-'Aṣi ibn-Umaiyah, who, according to others, was killed in the battle of Mu'tah; Shujâ' ibn-Wahb al-Asadi, an ally of the banu-Umaiyah, whose surname was abu-Wahb; at-Tufail ibn-'Amr ad-Dausi of al-Azd; Yazid ibn-Ruḳaish al-Asadi, an ally of the banu-Umaiyah; Makhramah ibn-Shuraiḥ al-Ḥaḍrami, an ally of the banu-Umaiyah, as-Sa'ib ibn-al-'Auwam, a brother of az-Zubair ibn-al-'Auwam; al-Walid ibn-'Abd-Shams ibn-al-Mughirah-1-Makhzûmi; as-Sâ'ib ibn-'Uthmân ibn-Maz'ûn al-Jumaḥi; and Zaid ibn-al-Khattâb ibn-Nufail, a brother of 'Umar ibn-al-Khattâb, who, according to some, was killed by abu-Maryam al-Ḥanafi whose proper name was Ṣubaiḥ ibn-Muharrish. According to ibn-al-Kalbi, Zaid was killed by Labid ibn-Burghuth al-'Ijli, who later came to 'Umar and 'Umar said to him, " Thou art the sacks " (his name, Labid,

¹ The chanter who calls to prayer from the minaret.

² Hisham, p. 165.

³ Hisham, pp. 422 and 486.

⁴ *Ibid.*, p. 322.

meaning sacks). The surname of Zaid was abu-'Abd-ar-Raḥmān, and he was the senior of 'Umar. According to some, the proper name of abu-Maryam was Iyās ibn-ṢubahY and he was the first in the time of 'Umar to hold the position of *kādī* in al-Baṣrah. He died in Sanbil which lies in al-Ahwāz. Other martyrs were abu-Ḳais ibn-al-Ḥārith ibn-'Adi ibn-Sahm; 'Abdallāh ibn-al-Ḥārith ibn-Ḳais; Saliṭ ibn-'Amr, a brother of Suhail ibn-'Amr of the banu-'Amr ibn-Lu'ai; and Iyas ibn-al-Bukair al-Kinani. Among the *Anṣḍr*, the following suffered martyrdom: 'Abbād ibn-al-Ḥārith ibn-'Adi of the banu-Jaḥjaba of al-Aus; 'Abbād ibn-Bishr ibn-Waḳsh al-Ashhali of al-Aus, surnamed abu-ar-Rabi', and according to others, abu-Bishr; Mālik ibn-Aus ibn-'Atik al-Ashhali; abu-'Aḳil ibn-'Abdalfah ibn-Tha'labah ibn-Baiḥān al-Balawī, an ally of the banu-Jaḥjaba, and whose proper name was 'Abd-al-'Uzza, but who was called by the Prophet " 'Abd-ar-Raḥmān the enemy of the idols "; 92 Surāḳah ibn-Ka'b ibn-'Abd-al-'Uzza an-Najjārī of al-Khazraj; 'Umārah ibn-Ḥazm ibn-Zaid ibn-Laudhān an-Najjārī (who is supposed by others to have died in the time of Mu'āwiyah); Ḥabib ibn-'Amr ibn-Miḥṣan an-Najjārī; Ma'n ibn-'Adi ibn-al-Jadd ibn-al-'Ajlān al-Balawī of the Kuda'ah, and an ally of the *Ansar*; Thabit ibn-Kais ibn-Shammāṣ ibn-abi-Zuhair the *khatīb* of the Prophet and who was of the banu-1-Ḥārith ibn-al-Khazraj (whose surname was abu-Muḥammad, and who at that time was the commander of the *Anṣḍr*); abu-Ḥannah ibn-Ghuzaiyah ibn-'Amr one of the banu-Māzin ibn-an-Najjār; al-'Aṣi ibn-Tha'labah ad-Dausi of al-Azd, an ally of the *Ansar*; abu-Dujanah Simak ibn-Aus ibn-Kharashah ibn-Laudhān as-Sā'idī of al-Khazraj; abu-Usaid Mālik ibn-Rabi'ah as-Sā'idī (others say he died in al-Madinah, year 60); 'Abdallāh ibn-'Abdallāh ibn-Ubai ibn-Mālik (whose first name was al-Ḥubāb but who was given by the Prophet his father's name. His

father played the hypocrite in religion. He is the one called ibn-Ubai ibn-Saful, Saful being the mother of Ubai and of [the clan of] Khuzâ'ah, and he bears her name. His father was Mâlik ibn-al-Ḥārith of the banu-l-Khazraj (others say he suffered martyrdom in the battle of Juwâtha at al-Baḥrain); 'Uḳbah ibn-'Amir ibn-Nābi' of the banu-Salimah of al-Khazraj; and al-Ḥārith ibn-Ka'b ibn-'Amr of the banu-an-Najjār. The Prophet had sent Ḥabīb ibn-Zaid ibn-Aṣīm of the banu-Mabdhūl ibn-'Amr ibn-Ghanm ibn-Mâzin ibn-an-Najjār, together with 'Abdallāh ibn-Wahb al-Aslami to Musailimah. Musailimah did not molest 'Abdallāh, but cut off the hands and feet of Ḥabīb. The mother of Ḥabīb was Nusaibah, daughter of Ka'b. According to al-Wāḳidi, the two men [sent by the Prophet] came from 'Umān in the company of 'Amr ibn-al-'Aṣi. Musailimah drove them back. 'Amr and all those in his company escaped, with the exception of these two who were captured. In the battle of al-Yamāmah, Nusaibah took part in the fight and returned with a number of wounds inflicted on her. She is the mother of Ḥabīb and 'Abdallāh, the sons of Zaid. She also took part in the battle of Uḥud, and was one of the two women who 93 "swore allegiance" in the day of al-'Aḳabah.¹ Other martyrs of the battle of al-Yamāmah were 'Ā'idh ibn-Mā'is az-Zuraḳi of al-Khazraj and Yazid ibn-Thābit al-Khazraji, a brother of Zaid ibn-Thābit, the authority on "The Laws of Heritage."²

Regarding the number of those that fell as martyrs in al-Yamāmah, there is no agreement. The minimum estimate mentioned is 700, the maximum 1,700, while others assert that they were 1,200.

¹ Hishām, pp. 312 seq.

² Hajar, vol. ii, pp. 40 seq.; Ibn-Khallikan, *Wafayat al-A'yan*, vol. i, p. 372, note 2.

Mujjā'ah is assigned al-Ghurāh and other fiefs. Al-Ḳāsim ibn-Sallām from Hishām ibn-Isma'il:—There came to the Prophet Mujjā'ah-1-Yamāmi to whom the Prophet gave a fief and wrote the following statement: " In the name of Allah, the compassionate, the merciful. This statement is written by Muḥammad, the Messenger of Allah, to Mujjā'ah ibn-Murārah ibn-Sulmi. I give thee as fief al-Ghūrah, Ghurābah,¹ and al-Ḥubal. If any one objects, refer him to me." (Al-Ghūrah is the chief village of al-Ghurābat and is close to Ḳārāt). After the death of the Prophet, Mujjā'ah came to abu-Bakr, who assigned him as fief al-Khidrimah. Later he came to 'Umar, who assigned to him ar-Raiya. After that he came to 'Uthmān, who assigned to him another fief " the name of which," says al-Ḥārith,² " I do not remember."

Furdt ibn-Haiydn gets a fief. Al-Ḳāsim ibn-Sallām from 'Adi ibn-Ḥatim:—The Prophet assigned to Furāt ibn-Ḥaiyān al-'Ijli a piece of land in al-Yamāmah.

The "park of death." Muḥammad ibn-Thumāl al-Yamāmi from certain *sheikhs*:—The Ḥadiqah was called Ḥadiqat al-Maut [the park of death] because of the great number of people that were slain in it. In the time of al-Ma'mūn, Ishāḳ ibn-abi-Khamiṣah, a freedman of Ḳais, built in it a cathedral mosque. The Ḥadiqah before that time was known as Ubād.

According to Muhammad ibn-Thumal, the Kasr al-Ward³ was named after al-Ward ibn-as-Samin ibn-'Ubaid al-Ḥanafi. According to another, the fortification was called Mu'tik [i. e., emancipator] because of its strength, indicat-

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¹ Bakri, vol. ii, p. 703: "'Awanah".

² Ibn-Murrah-l-Hanafi, one of the intermediary reporters of this tradition.

³ Yakut, *Marāṣid*, under *Ward*.

ing thereby that he who takes refuge in it is safe from his enemy.

Ar-Raiya spring. Ar-Raiya was a spring from which the aş-Şa'fûkah, as well as al-Khuyaibah and al-Khidrimah, got their drinking water, aş-Şa'fûkah¹ being a crown-land thus called after one of the agents over it, whose name was Sa'fûk.

¹ Bakri, p. 607.

CHAPTER XIX

THE APOSTASY OF THE ARABS IN THE CALIPHATE OF ABU-BAKR AŞ-ŞİDDÎK

Abu-Bakr threatens those who withhold ṣadaqah. When abu-Bakr was proclaimed caliph, certain Arab tribes apostatized from Islâm and withheld the ṣadaqah. Some of them, however, said, " We shall observe prayer but not pay zakaât." In reference to that abu-Bakr said, " If they refuse me a one-year ṣadaqah,¹ I shall surely fight against them." According to other reports he said, " If they refuse me a two-year ṣadaqah."

'Abdallâh ibn-Şâlih al-Tjli from ash-Sha'bi:—'Abdallâh ibn-Mas'ûd said, "After the death of the Prophet we found ourselves in a state in which we would have perished had not Allah favored us with abu-Bakr. By the consensus of opinion, we agreed not to fight on a female camel that had entered on its second year or a male camel that had entered on its third year, but appropriate for ourselves the income of Kura 'Arabiyah² and worship Allah until the right course is revealed unto us." Allah gave orders to abu-Bakr to fight them. Then, by Allah, abu-Bakr was not satisfied by anything but one of two:— a humiliating plan or an evacuating war. As for the humiliating plan, it was that they acknowledge that those of their number who were killed went to hell, and that our property that fell into their hands should be returned to us; and the evacuating war was that they leave their homes.

¹ Ar. 'ikal, see an-Nasa'i, *Sunan*, vol. i, p. 335.

² Yahya ibn-Adam, p. 122; Bakri, p. 657.

The delegation of Buzākḥah. Ibrāhīm ibn-Muḥammad from Ṭāriḳ ibn-Shihāb: — A delegation from Buzākḥah came to abu-Bakr and he gave them their choice between "the evacuating war" or "the humiliating peace". To this they replied, "'The evacuating war' we have known what it is, what is then 'the humiliating peace?'" "It is," said abu-Bakr, "that we deprive you of the coats of mail and horses, and keep the booty we took from you; and that ye return the booty ye took from us, pay bloodwit for those of us who were slain and consider those of you who were slain to be in hell-fire."

Shujā' ibn-Mukhallad al-Fallās from 'A'ishah the "mother of the Believers" :—The latter said, "After the death of the Prophet, what befell my father¹ would have softened the firm mountains if it had befallen them. Hypocrisy in al-Madinah exalted itself, and the Arabs apostatized from their faith. By Allah, not a point they disagreed upon, which my father did not cause to disappear as something without which Islam could do [?]."

Abu-Bakr dispatches an army. Abu-Bakr set out to al-Ḳaṣṣah² in the land which belongs to Muḥārib in order to direct the armies marching against the apostates. He was accompanied by the Moslems. Those who went against the Moslems were Khārijah ibn-Ḥiṣn ibn-Ḥudhaifah ibn-Badr al-Fazārī³ and Manẓūr ibn-Zabbān ibn-Saiyār al-Fazārī of the banu-l-'Usharā', who were joined with the tribe of Ghaṭafān. The fight raged fiercely but the "polytheists" were put to flight, and abu-Bakr sent Ṭalḥah ibn-'Ubaidallāh at-Taimi in their pursuit. Ṭalḥah fell upon them at the lower part of Thanā'ya 'Ausajah where he killed

¹ Abu-Bakr.

² Tabari, vol. i, p. 1870: "dhu-1-Ḳaṣṣah."

³ Ibn-Sa'd, vol. Hi¹, p. 37.

only one of them, all the rest having fled away, and he could not catch up with them. This made Khârijah ibn-Ḥiṣn repeat, "Woe to the Arabs because of ibn-abi-Ḳuḥāfah [i. e. abu-Bakr]."

While abu-Bakr was at al-Ḳaṣṣāh, he set Khālīd ibn-al-Walīd ibn-al-Mughīrah al-Makhzūmī in command over the people,¹ and sent over the *Anṣḍr* Thābit ibn-Ḳais ibn-Shammāṣ al-Anṣārī, who was one of those that [later] suffered martyrdom in the battle of al-Yamāmah. Thābit, however, was subordinate to Khālīd. Abu-Bakr ordered Khālīd to direct his course towards Ṭulaiḥah ibn-Khuwailīd al-Asadī, who had claimed to be a prophet² and was then at Buzākhah. This Buzākhah is a spring belonging to the banu-Asad ibn-Khuzaimah. Khālīd set out against him and sent before him 'Ukkāshah ibn-Miḥṣan al-Asadī, an ally of the banu-'Abd-Shams, together with Thābit ibn-Aḳram al-Balawī, an ally of the *Anṣḍr*. Hibāl ibn-Khuwailīd³ met them and was slain by them. Having heard the news, Ṭulaiḥah with his brother, Salamah, set out and, meeting 'Ukkāshah and Thābit, slew them both. Regarding this event Ṭulaiḥah sang:

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"As I saw their faces I thought of my brother yibāl
and was sure that I was going to avenge his death.

It was on the evening of that day that I left ibn-Aḳram in his grave,
together with 'Ukkāshah al-Ghanmī, by the battlefield."

The Moslems and their enemy at last met and a fierce battle was fought. With Ṭulaiḥah in the fight was 'Uyainah ibn-Ḥiṣn ibn-Ḥudhaifah ibn-Badr at the head of 700 men of the banu-Fazārah. When 'Uyainah saw the swords of the

¹ Ya'qūbi, vol. ii, p. 145.

² He imitated Muhammad by composing *saf* or rhyming prose, see Tabari, vol. i, p. 1738; and Goldziher, *Muhammedanische Studien*, vol. ii, p. 4001.

³ Hishām, p. 453.

Moslems butchering the "polytheists," he came to Ṭulaiḥah asking, "Canst thou not see what the army of abu-1-Faṣil¹ is doing, and did not Gabriel bring thee any message?" "Yes" said Ṭulaiḥah, "Gabriel came to me and said *Thou wilt have a grinding stone as he has, and a day that thou wilt never forget!"² "By Allah," cried 'Uyainah, "I believe that thou wilt have a day which thou wilt never forget. O banu-Fazârah, this is a false prophet." Saying this, he left Ṭulaiḥah's army which was soon after defeated. The Moslems were victorious. 'Uyainah ibn-Ḥiṣn was taken captive and brought to al-Madinah. Abu-Bakr spared his life and set him free. Ṭulaiḥah ibn-Khuwailid took to flight and entered a tent of his, where he took a bath and went out. Then he rode on his horse, intending to visit the sacred places, and came to Makkah, then to al-Madinah professing Islām. According to others, he came to Syria, was taken hold of by those of the Moslems who were on a campaign, and sent to abu-Bakr in al-Madinah, where he became Moslem. Later, he distinguished himself in the conquest of al-Trāk and Nihāwand. One day, 'Umar said to him, "Didst thou kill the faithful servant 'Ukkashah ibn-Miḥṣan?" And he replied, "I have been the means of bringing about the welfare of 'Ukkashah ibn-Miḥṣan; and he has been the means of bringing about³ my misery. I beg Allah's pardon upon me."

Dâ'ûd ibn-Ḥibāl al-Asadi told me on the authority of certain *sheikhs* among his people that 'Umar ibn-al-Khaṭṭāb said to Ṭulaiḥah, "Thou didst lie before Allah when thou didst claim that he revealed to thee the text, 'Allah has nothing to do with the dust on your faces and

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¹ Khālid's surname was abu-Sulaimān, see Nawa'wi, p. 224; and ibn-Kṭaibah, *Kitab al-Ma'ārif*, p. 90.

² Tabari, vol. i, p. 1897; Athir, vol. ii, p. 264.

³ Cf. Tabari, vol. i, p. 1898.

the ugliness of your hinder parts. When ye therefore mention Allah, be abstemious and stand upright, for, verily, froth is on the surface of what is pure.' " ¹ " ' Commander of the Believers' ", replied Ṭulaiḥah, " this is one of the corruptions of unbelief which has altogether been destroyed by Islām. I am not, therefore, to be scolded for holding a part of it." 'Umar remained silent.

Khdlid in Ramman² and Abanāin. Khaḥid ibn-al-Walid came to Rammān² and Abānain³ where the remnant of the army of Buzākhah stood. They refrained from fighting against him and swore allegiance before him to abu-Bakr.

Banu-'Amir ibn-Sa'sa'qh embrace Islam. Khaḥid ibn-al-Walid sent Hishām ibn-al-'Aṣi ibn-Wā'il as-Sahmi, a brother of 'Amr ibn-al-'Aṣi, one of the early Moslems and one of the *Emigrants* to Abyssinia, to the banu-'Amir ibn Sa'sa'ah. Banu-'Amir did not resist him and professed Islām and practised the call to prayer. So he left them.

Kurrah! s life spared. Kurrah ibn-Hubairah-1-Ḳushairi, having refused to pay ṣadaḳah and reinforced Ṭulaiḥah, was taken by Hishām ibn-al-'Aṣi to Khālid. The latter carried him to abu-Bakr to whom Kurrah said, " By Allah I never forsook my faith since I became a believer. As 'Amr ibn-al-'Aṣi on his way back from 'Umān passed by me, I treated him hospitably and was loyal to him." 'Amr was questioned by abu-Bakr regarding that, and he corroborated the statement. Consequently, abu-Bakr spared Kurrah's life.

Others assert that Khaḥid advanced to the land of the banu-'Amir, took Kurrah captive and sent him to abu-Bakr.

The battle of al-Ghamr. Then Khaḥid ibn-al-Walid ad-

¹ Freytag, *Prov.*, vol. i, p. 174, no. 80, and p. 731, no. 63.

² Yakut, vol. ii, p. 815; Bakri, p. 412.

³ or Abanan; Yakut, vol. i, p. 75; Bakri, p. 63.

vanced to al-Ghamr¹ where a band of the banu-Asad, Ghaṭafân and others had gathered under the leadership of Khârijah ibn-Ḥiṣn ibn-Ḥudhaifah. According to others, they had on different days different leaders, and each party had its own leader drawn from its own ranks. They fought against Khâlid and the Moslems, with the result that some of them were killed and the others took to flight. With reference to the battle of al-Ghamr says al-Ḥuṭai'ah-l-'Absi:

" Yea, may all short and humble lances be sacrificed,
in favor of the horsemen's lances at al-Ghamr!"²

Khâlid meets abu-Shajarah. Thence Khâlid moved to Jau Qurâḳir." Others say he moved to an-Nuḳrah. There a crowd was gathered by the banu-Sulaim and put under the leadership of abu-Shajarah 'Amr ibn-'Abd-al-'Uzza as-Sulami whose mother was al-Khansâ'. They fought against Khâlid, and one of the Moslems fell a martyr. By Allah's help at last, the " polytheists" troops were dispersed, and Khâlid had on that day the apostates burned. When abu-Bakr was told about it, he said, " I shall not sheathe a sword that Allah had unsheathed against the ' unbelievers.' " Abu-Shajarah accepted Islâm, and coming to 'Umar found him distributing alms among the poor, so he begged for some. 'Umar asked him, " Art thou not the one who said:

' I quenched my lance's thirst on Khâlid's troops,
and I hope after this that my life will be prolonged?'"

Saying this, he lashed him with the whip.' " Islam, O ' Commander of the Believers,' " replied abu-Shajarah, " has blotted all this out."

¹ *Skissen*, vol. vi, p. 11, note 1.

² Bakri, p. 696, and p. 718, line 12.

³ *Cf.* Yakut, vol. ii, p. 161, lines 12-13.

⁴ Tabari, vol. i, p. 1907.

Al-Fuja'âh put to death by fire. There came to abu-Bakr one, al-Fujâ'ah, whose proper name was Bujair ibn-Iyâs ibn-'Abdalâh as-Sulami, and said to him, " Give me horse and arms that I may fight against the apostates." Abu-Bakr gave him horse and arms. Al-Fuja'ah began to molest the people, killing both Moslems and apostates. He, moreover, gathered a large body of men. Abu-Bakr wrote to Ṭuraifah ibn-Ḥâjizah, a brother of Ma'n ibn-Ḥâjizah, ordering him to go against him. This, ibn-Ḥâjizah did and captured him. He then sent him to abu-Bakr, who ordered him burned in the neighborhood of al-Muṣalla [place of prayer]. Others say that abu-Bakr wrote to Ma'n concerning al-Fujâ'ah, and Ma'n directed against him his brother, Ṭuraifah, who captured him.

Khaîd in al-Buṭāḥ and al-Ba'udâḥ. Later, Khaîd set out against those of the banu-Tamim who were in al-Buṭāḥ^x and al-Ba'udâḥ. They fought against him, but he dispersed them² killing Mâlik ibn-Nuwairah, a brother of Mutammam ibn-Nuwairah. This Mâlik was the Prophet's 'âmil for the ṣadaqâhs of the banu-Ḥanzalah. When the Prophet died Mâlik held whatever was in his keeping and said to banu-Ḥanzalah, " Keep your own money."

Mâlik beheaded. According to other reports, Khâlid met nobody in either al-Buṭāḥ or al-Ba'udâḥ, but he sent detachments among the banu-Tamim, one of which was under Ḍirâr ibn-al-Azwar al-Asadi. Ḍirâr met Mâlik and, as a result of the conflict which ensued, Ḍirâr took Mâlik and some others captive, and brought them before Khâlid. In accordance with Khalid's orders, their heads were cut off,³ Ḍirâr with his own hand cutting off that of Mâlik. Ac-

¹ Yâkût, vol. i, p. 661.

² Tabari, vol. i, p. 1924.

³ Cf. Hajar, vol. iii, p. 722; abu-l-Fida, *al-Mukhtasar*, vol. i, p. 158, (Cairo, 1325).

cording to certain reports, Mâlik said to Khâlid, " By Allah, I did not apostatize!" And abu-Ḥatâdah-1-Anṣâri gave witness that the banu-Ḥanzalah had laid down their arms and made the public call to prayer. Hearing this, 'Umar ibn-al-Khaṭṭâb said to abu-Bakr, " Thou hast sent a man who kills Moslems and tortures by fire!" 99

It is reported that Mutammam ibn-Nuwairah once came to 'Umar ibn-al-Khaṭṭâb who asked him, " How far did thy sorrow over thy brother, Mâlik, carry thee?" " I wept over him for one year," said Mutammam, " until my sound eye envied the one that had gone; and never did I see fire without feeling as if my grief was strong enough to kill me, because he always left his fire burning till the morning, lest a guest should come and fail to locate his place." 'Umar then asked for a description of him, and Mutammam said, " He used to ride a restive steed and lead a slow-paced camel, while he would be between two water bags exuding water in the chilly night, wrapped up in a loose garment, and armed with a long lance. Thus would he go through the night until the morn. His face was a fragment of a moon." ¹ " Sing me," said 'Umar, " some of what thou hast composed regarding him." And Mutammam repeated the elegy in which he said:

" For a long time we were boon companions like the two fellow-drinkers of Jadhimah,
that people said, ' They will never be separated!' " ²

" If I could write good poetry " remarked 'Umar, " I would have written an elegy on my brother, Zaid." " It is not a parallel case, ' Commander of the Believers' ", answered Mutammam, " had my brother met the same death that thy brother has met, I would not have mourned over him."

¹ Cf. De Slane, *Ibn-Khallikān*, vol. iii, pp. 651-652.

² *Aghani*, vol. xiv, pp. 70-71.

"Nobqdy did ever console me," said 'Umar, "as well as thou didst."¹

Sajāh the Prophetess. Umm-Şâdir Sajāh, daughter of Aus ibn-Ḥiḳḳ ibn-Uṣamah ibn-al-Ghaniz ibn-Yarbu' ibn-Ḥanzalah ibn-Mâlik ibn-Zaid Manât ibn-Tamim (others say she was Sajāh, daughter of al-Ḥârith ibn-'Uḳfân ibn-Suwaid ibn-Khâlîd ibn-Uṣamah), claimed to be a prophetess and a soothsayer.² She was followed by some of the banu-Tamim and some of her uncles on her mother's side of the banu-Taghlib. One day she composed the following rhyming sentences: "The Lord of heavens orders you to carry out against ar-Ribâb³ invasions." She invaded them but was defeated by them, they being the only ones who fought against her.⁴ She then came to Musailimah-1-Kadhdhâb [the false Prophet] at Ḥajar and married him,⁵ making her religion one with his. When he was killed, she returned 100 to her brethren and there she died. According to ibn-al-Kalbi, however, Sajāh accepted Islâm and emigrated to al-Baṣrah and remained a good Moslem. 'Abd-al-A'la ibn-Ḥammâd an-Narsi heard it said by certain *sheikhs* of al-Baṣrah that Samurah ibn-Jundab al-Fazâri led her funeral service as he was the governor of al-Baṣrah under Mu'âwiyah before the arrival of 'Abdallâh ibn-Ziyâd from Khurâsân to assume the office of governor of al-Baṣrah. Ibn-al-Kalbi added that the *muezzin* of Sajāh was al-Janabah⁶ ibn-Târik ibn-'Amr ibn-Ḥaṭṭ ar-Riyâḥi, and others say⁷ it was Shabath ibn-Rib'i ar-Riyâḥi.

¹ Ibn-Ḳutaibah, *Kitab ash-Shi'r*, pp. 193-194.

² Ar. *kahin*; see *Skizzen*, vol. iii, p. 130; Goldziher, *Abhandlungen sur Arabischen Philologie*, vol. i, pp. 107-108; Zaidah, vol. iii, pp. 16-18; J. G. Frazer, *Golden Bough*, vol. i, p. 230.

³ The confederate tribes of Tai, 'Adi and 'Ukl.

⁴ *Skizzen*, vol. vi, p. 14.

⁵ *Aghani*, vol. xii, p. 157; abu-1-Fida, vol. i, p. 157 (Cairo, 1323).

⁶ *Dhahabi, Mushtabih*, p. 141.

⁷ *Duraid*, p. 137.

The insurrection of Khaulan. Khaulan in al-Yaman having apostatized, 'Umar sent against them Ya'la ibn-Munyah (Munyah, his mother, was of the banu-Mâzin ibn-Manşûr ibn-*Ikrimah ibn-Khaşafah ibn-Ḳais ibn-'Ailân ibn-Muḍar, and his father was Umaiyah ibn-abi-'Ubaidah, one of the sons of Mâlik ibn-Ḥanzalah ibn-Mâlik, an ally of the banu-Nauf al ibn-'Abd-Manâf) who won a great victory over them and carried away booty and captives. According to others, however, he met no resistance, and all of them returned to Islâm.

CHAPTER XX

THE APOSTASY OF THE BANU-WALĪ'AH AND AL-ASTI'ATH
IBN-MA'DIKARIB IBN-MU'AWIYAH-L-KINDI

The cause of the insurrection of Kindah. The Prophet sent Ziyād ibn-Labid al-Bayāḍi of the *Anṣār* as governor to Ḥaḍramaut; later extending his power over the Kindah. According to others, it was abu-Bakr aṣ-Ṣiddīq who extended his power over the Kindah. This Ziyād ibn-Labid was a resolute and sturdy man, and took young she-camels as *ṣadaqah* from a certain man of the banu-Kindah. The Kindah man asked him to return them and take something else, but having marked them with the *ṣadaqah* brand, Labid refused his request. Labid was approached by al-Ash'ath ibn-Ḳais, but still he refused saying, "Never will I return a thing that has been branded with the mark." This caused an uprising of all Kindah against him with the exception of as-Sakūn who still adhered to his side. Hence the verse of their poet:

"It was we that came to the rescue of the faith,
when our people miserably went astray and we supported ibn-umm-Ziyād.

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From the right claim of al-Bayāḍi we sought not to deviate,
and the piety of Allah was our best provision."

Banu-'Amr gathered against Labid. Against Labid were assembled the banu-'Amr ibn-Mu'āwiyah ibn-al-Ḥārith al-Kindi. Labid, at the head of the Moslems, attacked them during the night time and killed many, among whom were Mikhwas, Mishraḥ, Jamad and Abḍa'ah the sons of Ma'dikarib ibn-Walī'ah ibn-Shuraḥbil ibn-Mu'āwiyah ibn-Ḥujr

al-Ḳarid (Ḳarid in their dialect means horse) ibn-al-Ḥârith al-Wallâdah ibn-'Amr ibn-Mu'âwiyah ibn-al-Ḥârith. These four brothers were in possession of so many valleys that they were called the "four kings." Previous to this, they had presented themselves before the Prophet, but later on they apostatized. Their sister, al-'Amarradah, was killed by one who mistook her for a man.

Ziydd -fights against al-Ash'ath. As Ziyad returned with captives and booty, he passed by al-Ash'ath ibn-Ḳais and his people. Seeing him, the women and children began to cry * which made al-Ash'ath burn with indignation, and set out with a band of his men.² He fell upon Ziyâd and his companions, and many Moslems were lost. The Moslems were then defeated, and all the great men of Kindah rallied to the support of al-Ash'ath ibn-Ḳais. Seeing this, Ziyâd wrote to abu-Bakr asking for reinforcement. Abu-Bakr wrote to al-Muhâjir ibn-abi-Umaiyyah, ordering him to reinforce Ziyâd. Ziyâd and al-Muhâjir, at the head of the Moslems, met al-Ash'ath and dispelled his men, and attacking his companions, made a fearful slaughter among them. Thence al-Ash'ath's men took refuge in a fortification of theirs, an-Nujair, where the Moslems besieged them. The siege was pressed until they were exhausted and al-Ash'ath sought safety for a certain number of his men. He did not include himself in that number because al-Jifshish³ al-Kindi, whose name was Ma'daḥ ibn-al-Aswad ibn-Ma'dikarib, holding him by the waist, said, "Include me in that number."⁴ Thus al-Ash'ath excluded himself in favor of al-Jifshish. Al-Ash'ath presented himself before Ziyad ibn-

¹ Tabari, vol. i, p. 2005.

² Ya'qûbi, vol. ii, p. 149.

³ Jafshish in Fairuzabadi, *al-Katnus*, vol. ii, p. 276.

⁴ Cf. Tabari, vol. i, p. 2009.

Labid and al-Muhâjir who sent him to abu-Bakr. The latter favored him by giving to him in marriage his sister umm-Farwah,¹ daughter of abu-Ḳuḥâfah, who later gave birth to Muḥammad, Ishâḳ, Ḳuraibah, Ḥubâbah and Ja'dah. According to others, abu-Bakr gave him in marriage his sister Ḳuraibah; and when he married her, he came to the market, and every slaughtered camel he saw, he cut its two heel-tendons, paid its price and gave it to the people to eat. After living in al-Madinah, he set out on a razzia to Syria and al-Trâḳ. His death took place at al-Kūf ah where his funeral service was conducted by al-Ḥasan ibn-'Ali ibn-abi-Ṭâlib, after the latter had been reconciled with Mu'âwiyah. This al-Ash'ath was surnamed abu-Muḥammad and nicknamed " 'Urf an-Nâr " [the fire-crest].

The insurrection of the banu-Wall'ah and al-Ash'ath. According to other reports, the banu-Wali'ah apostatized before the Prophet's death. When Ziyâd ibn-Labid heard of his death, he called the people to swear allegiance to abu-Bakr, which they all did with the exception of the banu-Wali'ah. Ziyâd fell upon them in the night time and killed them. Al-Ash'ath apostatized and fortified himself in an-Nujair where he was besieged by Ziyâd ibn-Labid and al-Muhâjir who joined hands against him. Abu-Bakr sent Tkrimah ibn-abi-Jahl, after his departure from 'Umân, to reinforce them; but on his arrival, an-Nujair was already reduced. Abu-Bakr requested the Moslems to share the booty with him, which they did.

Ath-Thabja "and Hind severely punished. It is reported that certain women at an-Nujair having rejoiced at the death of the Prophet, abu-Bakr wrote ordering that their hands and feet be cut off. Among these women were ath-Thabjâ' al-Ḥaḍramiyah, and Hind, daughter of Yamin, the Jewess.

¹ Cf. Tabari, vol. i, p. 2012.

The Prophet assigns governors to San'a', Kindah, Hadyamaut and aş-Şadif. Bakr ibn-al-Haitham from certain *sheikhs* of al-Yaman:—The Prophet made Khaḷīd ibn-Sa'id ibn-al-'Aṣi governor of Ṣan'ā', but he was driven out of it by al-'Ansi, the false Prophet. Over the Kindah, he assigned al-Muhājir ibn-abi-Umaiyaḥ; over Ḥaḍramaut and aş-Şadif, Ziyād ibn-Labid al-Anṣārī. Aş-Şadif were the descendants of Maḥlik ibn-Muratti' ibn-Mu'āwīyah ibn-Kindah.¹ They were called Şadif because Muratti' married a woman from Ḥaḍramaut and made it a condition that she would take up her abode with him, and in case she bore a child he would not force her to remain away from her people's home. She did bear a child, Mālik, and the judge decided that Murratti' should send her back to her people. When Mālik left him with her, Murratti* said, "Maḥlik turned away [*Ar-şadafa*] from me." Hence the name aş-Şadif.

The insurrection of the banu-ʿAmr. 'Abd-ar-Razzāḳ said that he was told by certain *sheikhs* from al-Yaman that 103 abu-Bakr wrote to Ziyād ibn-Labid and to al-Muhājir ibn-abi-Umaiyaḥ-1-Makhzūmi who was then over Kindah, ordering them to come together and work hand in hand and with one accord in order to secure for him the caliphate and fight against him who refrains from paying *ṣadaqah*, and that they should get the help of the Believers against the Unbelievers and of the obedient against the disobedient and transgressors. Once they took as *ṣadaqah* from a Kindah man a youthful she-camel. He asked them to change it for another. Al-Muhājir allowed it, but Ziyād insisted on keeping the camel saying, "Never will I return it after being stamped with the *ṣadaqah* brand." Therefore, the banu-'Amr ibn-Mu'āwīyah gathered a large body of men.

¹ Khallikān, vol. iv, pp. 595-596.

Then said Ziyâd ibn-Labid to al-Muhâjir, "Thou dost see this crowd. It is not wise to have us all leave our position. Separate, therefore, thyself with a band of men from the main army, and that will keep our plans concealed. Then I will attack these 'unbelievers' in their homes at night." Ziyâd was resolute and sturdy. He went against the banu-'Amr and, under the cover of the night, fell upon them and some of them began to kill the others. At last Ziyâd and al-Muhâjir met accompanied by the captives and prisoners. They were intercepted by al-Ash'ath ibn-Ḳais and the leading men of Kindah, who fought a fierce battle against them. At last the Kindis fortified themselves in an-Nujair, where the siege was pressed against them until they were exhausted and greatly damaged and al-Ash'ath surrendered. Some say that the Ḥaḍramaut had come to reinforce the Kindah but were met by Ziyâd and al-Muhâjir who defeated them.

The apostasy of Khaulân. Now Khaulân apostatized, and abu-Bakr directed against them Ya'la ibn-Munyah who fought against them until they yielded and agreed to give *ṣadaqah*. Then al-Muhâjir received abu-Bakr's letter conferring on him the governorship of Ṣan'â' and its adjoining districts, making his province border on what Ziyâd already held.¹ Thus was al-Yaman divided among three: al-Muhâjir, Ziyâd and Ya'la. The land between the extreme limit of al-Ḥijâz and the extreme limit of Najrân was assigned to abu-Sufyân ibn-Ḥarb.

The story of al-Ash'ath. Abu-Nasr at-Tammar from Ibrâhim an-Nakha'i: — Al-Ash'ath ibn-Ḳais al-Kindi, together with some of the Kindah tribe, apostatized and were 104 besieged. Al-Ash'ath secured safety for 70 of his men but did not include himself among them. He was therefore brought before abu-Bakr who said to him, "We shall cer-

¹ Caetani, vol. ii, p. 804.

tainly kill thee, as thou art under no safe conduct, having excluded thyself from that group." "Nay," answered al-Ash'ath, "Thou, successor of the Messenger of Allah, wilt rather favor me with a wife." This abu-Bakr did, giving him his own sister in marriage.

Three things abu-Bakr wished he had done. Al-Ḳâsim ibn-Sallam abu-'Ubaid¹ from abu-Bakr aṣ-Ṣiddiq:—The latter said, "I wish I had done three things that I did not do:—I wish I had cut off the head of al-Ash'ath ibn-Ḳais when he was brought before me, because it seemed to me there was no sort of evil to be done which he would not attempt to do or help to bring about; I wish I had killed rather than burnt al-Fujâ'ah when he was brought before me; and I wish I had directed 'Umar ibn-al-Khaṭṭâb to al-Trâḡ as I had directed Khâlid to Syria, and thus would have extended both my right and left arms in the cause of Allah."²

The captives of an-Nujair ransomed. 'Abdallaḥ ibn-Ṣâlih al-'Ijli from ash-Sha'bi:—Abu-Bakr returned the captives of an-Nujair by ransom receiving 400 *dirhams* for each head. In order to pay for them, al-Ash'ath ibn-Ḳais had to borrow from the merchants of al-Madinah. After paying the ransom of the captives, he returned the loan. Al-Ash'ath ibn-Ḳais wrote the following elegy for Bashir ibn-al-Audaḡ, who was one of the delegates to the Prophet and who later apostatized, Yazid ibn-Amânât and those slain in the battle of an-Nujair:—

"By my life—and life is not an insignificant thing to me—

I had the greatest right to hold tenaciously to those who fell dead.
There is no wonder except when they divide their captives;
and the world after them is not safe for me.

1 am like the camel that lost her young and her milk flows,
when she longs for them and comes to the bag, stuffed with straw.
Let the tears of my eyes, therefore, flow
for the loss of the noble ibn-Amânât and the generous Bashir."

¹ Bakri, p. 747, line 14.

² Ya'ḳiibi, vol. ii, pp. 155-156; Mas'ûdi, vol. iv, pp. 184-185.

CHAPTER XXI

AL-ASWAD AL-'ANSI AND THOSE IN AL-YAMAN WHO
APOSTATIZED WITH HIM 105

Al-Aswad al-'Ansi claims to be a prophet. Al-Aswad ibn-Ka'b ibn-'Auf al-'Ansi played the soothsayer [Ar. *kdhin*] and claimed to be a prophet. He was followed by the 'Ans tribe which was named after Zaid ibn-Mālik ibn-Udad ibn-Yashjub ibn-'Arib¹ ibn-Zaid ibn-Kahlan ibn-Saba, who was the brother of Muraḏ ibn-Mālik, Khālid ibn-Mālik and Sa'd al-'Ashirah ibn-Mālik, together with others outside the 'Ans tribe. Al-Aswad took for himself the name of "Raḥmān [the merciful of] al-Yaman," as Musailimah had taken the name of "Raḥmān al-Yamāmah."² He had a trained donkey that would bow on hearing his injunction, "Bow before thy Lord," and that would kneel on hearing "Kneel". Therefore, al-Aswad was called "dhu-1-Himar³, [he of the donkey]. Others say he was called "dhu-1-Khimṭar" [the veiled one] because he always appeared with a veil and turban.⁴ I was told by others from al-Yaman that he was called al-Aswad because the color of his face was black, his proper name being 'Aihalāh.

The Prophet invites him to Islām. In the year in which the Prophet died, he sent Jarir ibn-'Abdallāh al-Bajali, who

¹ Wiistenfeld, *Register*, p. 86.

² Hishām, p. 200, line 3.

³ Mas'udi, *at-Tanbih*, pp. 276-277.

⁴ Diyarbakri, vol. ii, p. 173.

had in that same year accepted Islām, against al-Aswad, inviting him to Islām. But al-Aswad refused. Other reports deny that the Prophet sent Jarir to al-Yaman.

Al-Aswad as governor of Ṣanʿāʾ. Al-Aswad moved against Ṣanʿāʾ and reduced it, driving Khālīd ibn-Saʿīd ibn-al-ʿAṣī from it. Others say he rather drove al-Muhājir ibn-abi-Umaiyaḥ, and took quarters with Ziyād ibn-Labīd al-Bayāḍī, with whom he remained until he received a message from abu-Bakr ordering him to go to the aid of Ziyād. When the work of Ziyād and al-Aswad was done, abu-Bakr conferred on the latter the governorship of Ṣanʿāʾ and its provinces. Al-Aswad, however, was haughty and he oppressed al-Abnāʾ, i. e., the descendants of the Persians who were originally sent to al-Yaman by Kisra in the company of ibn-dhi-Yazan and under the leadership of Wahriz. Al-Aswad made them serve him and compelled them to do things against their will. Moreover, he married al-Marzubānah, the wife of Bādhām their king, who was their governor under Abarwiz.¹ This made the Prophet direct against him ẖais ibn-Hubairah-1-Makshūḥ al-Murāḍī (called al-Makshūḥ because he was cauterized on his side on account of a disease) instructing him to win over to his side al-Abnāʾ. With al-Makshūḥ, the Prophet sent Farwah ibn- 106
Musaik al-Murāḍī. No sooner had they arrived at al-Yaman, than the news of the death of the Prophet reached them. ẖais left on al-Aswad the impression that he concurred with his opinion, and so he got his consent to enter Ṣanʿāʾ. Accordingly, ẖais entered Ṣanʿāʾ with a group of men including among others men of [the clan of] Madhḥij and some from Hamdān. He then won over to his side one of al-Abnāʾ, Fairūz ibn-ad-Dailami, who had accepted Islām. ẖais and Fairūz then brought the chief of al-Abnāʾ (whose

¹ "Barwiz" in Caetani, vol. iv, p. 490.

name according to some was Bâdhâm, and according to others, Bâdhâm was dead by this time and his successor was one Dâdhawaih.¹ The latter view is more authentic). Dâdhawaih accepted Islâm.

Al-Aswad slain. Ẹais met Thaî ibn-dhi-1-Ḥirrah M-Ḥimyari and won him over to his side. Many missionaries were sent by Dâdhawaih among al-Abnâ' who accepted Islâm and conspired to take al-Aswad unawares and slay him. They plotted with his wife who hated him, and she pointed out a gutter leading to his place. Through this they entered before daybreak. Some say they dug a hole through the wall of his house, through a crack,² and found him sleeping under the influence of drink. Ẹais slew him and he began to bellow like a bull, so much so that his guard scared by the noise asked, "What is the matter with Raḥmân al-Yaman?" "The inspiration," answered his wife, "is upon him." Thus they were quieted. Ẹais severed his head, and, early in the morning, climbed the city wall and shouted, "Allah is great! Allah is great! I testify that there is no god but Allah and that Muḥammad is the Prophet of Allah, and that al-Aswad, the false Prophet, is the enemy of Allah!" As the followers of al-Aswad gathered, Ẹais cast the head to them and they dispersed with the exception of a few. At this the men of Ẹais opened the door and put the rest of the followers of al-'Ansi to the sword, and none escaped except those who accepted Islâm.

According to some reports, however, it was Fairûz ibn-ad-Dailami who killed al-Aswad, Ẹais only giving the last stroke and severing his head. Certain scholars assert that

¹ "Dâdhūwaih" in Nawâwi, p. 232.

²Hajar, vol. i, p. 345: "Bab ibn-dhi-1-Jirrah".

³ Caetani, vol. ii, p. 683; Tabari, vol. i, p. 1865; Fida, vol. i, p. 1551 Diyârbakri, vol. ii, p. 173.

the death of Ẓais took place five days before the expiration of the Prophet, who on his death-bed said: "Allah has brought about the death of al-Aswad al-'Ansi through the righteous man Fairûz ibn-ad-Dailami," and that the news of the conquest came to abu-Bakr ten days after 107 he had been proclaimed caliph.

Bakr ibn-al-Haitham from an-Nu'mân ibn-Burzuĵ, one of al-Abnâ':—The Prophet's 'dtnil, whom al-Aswad drove out of Şan'â', was Abân ibn-Sa'id ibn-al-'Aşî; and the one who killed al-Aswad was Fairûz ibn-ad-Dailami.¹ When both Ẓais and Fairûz at al-Madinah claimed having killed him, 'Umar pointed to Fairûz saying, "It was this lion who killed him!"

Ẓais suspected of the murder of Ddhawaih. Ẓais was charged with having killed Ddhawaih, and abu-Bakr received the information that he was intent on expelling al-Abnâ' from Şan'â'. Abu-Bakr's anger was thereby aroused, and he wrote to al-Muhâĵir ibn-abi-Umaiyyah at his entry to Şan'â' as abu-Bakr's 'dtnil, instructing him to bring Ẓais before him. When Ẓais was brought before abu-Bakr, he was requested by him to swear fifty oaths near the Prophet's pulpit that he did not kill Ddhawaih. This he did, and was consequently set free by abu-Bakr, who directed him to Syria with those of the Moslems summoned for the invasion of the Greeks.²

¹ Mirkhondi, *Rauḍat aṣ-Şafa*, vol. ii, p. 679.

² Ar. *ar-Rûm* = the East Romans, the Byzantines.

PART II

SYRIA

CHAPTER I

THE CONQUEST OF SYRIA

The "tying of the three banners." When abu-Bakr was done with the case of those who apostatized, he saw fit¹ to direct his troops against Syria. To this effect he wrote to the people of Makkah, at-Ṭâ'if, al-Yaman, and all the Arabs in Najd and al-Ḥijâz calling them for a "holy war" and arousing their desire in it and in the obtainable booty from the Greeks. Accordingly, people, including those actuated by greed as well as those actuated by the hope of divine remuneration, hastened to abu-Bakr from all quarters, and flocked to al-Madinah. Abu-Bakr gave three banners^a to three men [appointed them commanders] namely: Khâlîd ibn-Sa'id ibn-al-'Aṣi ibn-Umayyah, Shurahbil ibn-Ḥasanah, an ally of the banu-Jumah and 'Amr ibn-al-'Aṣi ibn-Wa'il as-Sahmi. (Shurahbil, according to al-Wākidi, was the son of 'Abdallāh ibn-al-Muṭā' al-Kindi, Ḥasanah being his mother and a freedmaid of Ma'mar ibn-Ḥabib ibn-Wahb ibn-Hudhāfah ibn-Jumah. But according to al-Kalbi, Shurahbil was the son of Rabi'ah ibn-al-Muṭā' descended from Sufah, i. e., al-Ghauth ibn-Murr ibn-Udd ibn-Tabikhah.)³ The tying of these banners took place on 108 Thursday the first of Ṣafar, year 13, after the troops had camped at al-Jurf throughout the month of Muḥarram with abu-'Ubaidah ibn-al-Jarrah leading their prayers. Abu-

¹ Cf. Ya'kubi, vol. ii, p. 140-

² Zaidan, vol. i, pp. 135-136.

³ Tabari, vol. i, p. 2079.

Bakr wanted to give a banner to abu-'Ubaidah; but the latter begged to be relieved. Others claim that he did give one to him, but that report is not confirmed. The fact is that when 'Umar became caliph, he conferred on him the governorship of all Syria.

Abu-'Ubaidah commander-in-chief. Abu-Mikhnaf states that 'Umar said to the commanders, "If ye altogether are to lead a fight, your commander will be abu-'Ubaidah 'Amir ibn-'Abdal'ah ibn-al-Jarrâh al-Fihri, otherwise Yazid ibn-abi-Sufyan." ¹ Others assert that 'Amr ibn-al-'Asi acted only as a reinforcement for the Moslems and commanded only those who joined him.

Abu-Bakr replaces Khâlid by Arwa. The assignment of Khâlid ibn-Sa'id by abu-Bakr to the leadership displeased 'Umar who approached abu-Bakr with a view to dismissing him, charging him with being "a vain-seeking man who tries to make his way through dispute and bigotry." ² Accordingly abu-Bakr dismissed Khâlid and directed abu-Arwa ad-Dausi to take the banner from his hand. Abu-Arwa met him at dhu-l-Marwah where he received the banner from him and carried it back to abu-Bakr. Abu-Bakr handed it to Yazid ibn-abi-Sufyan ³ who left, with his brother Mu'âwiyah carrying the banner before him. Others say that the banner was delivered to Yazid at dhu-l-Marwah whence he started at the head of Khâlid's army. Khâlid went with the army of Shurahbil for the divine remuneration. ⁴

Abu-Bakr gives instructions to the commanders. Abu-Bakr instructed 'Amr ibn-al-'Asi to follow the way of Ailah

¹ Abu-Isma'il al-Basri, *Futuh ash-Sham*, p. 5; Hajar, vol. iii, pp. 1352-1353.

² *Skissen*, vol. vi, p. 62, note 1; *Ya'kubi*, vol. ii, p. 149.

³ *Mas'udi*, vol. iv, pp. 186-187.

⁴ As a volunteer.

with Palestine ¹ for objective. Yazid he instructed to follow the way of Tabṭīk. To Shuraḥbil, he wrote to follow the way of Tabūk, too. At the outset each one of the commanders had three thousand men under his leadership, but abu-Bakr kept on sending reinforcements until each one had 7,500. Later the total was increased to 24,000.

It is reported on the authority of al-Wâḥidī that abu-Bakr assigned 'Amr to Palestine, Shuraḥbil to the Jordan, and Yazid to Damascus saying, "When ye all fight together, your commander is the one in whose province ye are fighting." It is also reported that to 'Amr he gave oral instructions to lead the prayers in case the armies are united, and to have each commander lead the prayer of his own army 109 when the armies are separate. Abu-Bakr ordered the commanders to see that each tribe flies a banner of its own.

Abu-Bakr directs Khdlid ibn-al-Walid to Syria. On his arrival in the first district of Palestine, 'Amr ibn-al-'Aṣī sent a message to abu-Bakr informing him of the great number of the enemy, their great armament, the wide extent of their land and the enthusiasm of their troops. Abu-Bakr, thereupon, wrote to Khaḷid ibn-al-Walid ibn-al-Mughirah-1-Makhẓūmī—who was at that time in al-'Irâḳ—directing him to go to Syria. According to some, he thereby made him a commander over the commanders in the war. According to others, Khâlid only commanded his men who accompanied him; but whenever the Moslems met for a battle, the commanders would choose him as their chief for his valor and strategy and the auspiciousness of his counsel.

The battle of Ddthin. The first conflict between the Moslems and the enemy took place in Dâthin,² one of the

¹ Ar. *Philaṣṭin*. For a description of these provinces see al-Ya'qûbī *Kitâb al-Buldan*, p. 325 seq.; Yakût, vol. iii, p. 913.

² Tabari, vol. i, p. 2108: "ad-Dathinah, and some say ad-Dâthin"; cf. Caetani, vol. ii, pp. 1138-1139.

villages of Ghazzah, which lay on the way between the Moslems and the residence of the patrician¹ of Ghazzah. Here the battle raged furiously, but at last Allah gave victory to his friends and defeat to his enemies whom he dispersed. All this took place before the arrival of Khâlid ibn-al-Walid in Syria.

The battle of al-'Arabah. Thence Yazid ibn-abi-Sufyân went in quest of the patrician, but hearing that a large host of Greeks were gathered in al-'Arabah, which lay in Palestine, he directed against them abu-Umâmah aş-Şudai ibn-'Ajlan al-Bahili, who, falling upon them, put most of them to the sword and went his way. Regarding this battle of al-'Arabah, abu-Mikhnaf reports that six of the Greek leaders at the head of 3,000 men camped at al-'Arabah when abu-Umâmah with a body of Moslems advanced against them and defeated them, killing one of their leaders. Thence he pursued them to ad-Dubbiyah (i. e. ad-Dâbiyah)² where he inflicted another defeat on them, and the Moslems carried off a large booty.

According to a tradition communicated by abu-Ḥafş ash-Shâmi on the authority of certain *sheikhs* from Syria, the first conflict of the Moslems was the Battle of al-'Arabah before which no fighting at all took place since they left al-Ḥijâz. In no place between al-Ḥijâz and al-'Arabah did they pass without establishing their authority and taking possession of it without resistance.

¹A leader of an army, from the Latin "*patricius*".

²De Goeje, *Memoire sur la Conquête de la Syrie*, p. 31.

CHAPTER II

THE ADVANCE OF KHALID IBN-AL-WALID ON SYRIA AND 110 THE PLACES HE REDUCED ON HIS WAY

Khalid takes 'Ain at-Tamr and Sandaudd' by force. When Khâlid ibn-al-Walid received abu-Bakr's letter at al-Ḥirah, he left in his place al-Muthanna ibn-Ḥārithah ash-Shaibânî over the district of al-Kûfah, and set out at the head of 800 men in Rabi' II, year 13. (Some give 600 and others 500 as the number of men.) On his way, he passed through 'Ain at-Tamr and reduced it by force. (According to others, he received abu-Bakr's message in 'Ain at-Tamr after having subdued it.) From 'Ain at-Tamr Khalid made his way to Sandauda¹ in which lived some of the Kindah and Iyâd tribes and non-Arabs.² These people fought against him; but Khâlid won the victory and left in the city Sa'd ibn-'Amr ibn-Ḥarâm al-Anṣari whose descendants still live in it. Khâlid, having learnt that a body of the banu-Taghlib ibn-Wâ'il at al-Muḍaiyah and al-Ḥusaid had apostatized and were led by Rabi'ah ibn-Bujair, made his way to them. They fought against him; but he put them to flight and took captives and booty. The captives he sent to abu-Bakr, and among them was umm-Ḥabib aṣ-Ṣahbâ, daughter of Ḥabib ibn-Bujair, and [later] the mother of 'Umar ibn-'Ali ibn-abi-Ṭâlib.

Khâlid crosses the desert to Suwa. Then Khâlid made an incursion on Qurâḳir which was a spring belonging to the

¹ Basri, p. 59: "Ṣandawa"; Tabari, vol. i, p. 2109.

² Ar. 'Ajam; see Muh. Stud., p. 101 seq.

Kalb tribe, and thence crossed the desert to Suwa¹ which was also a spring held conjointly by the Kalb and some men of the Bahrâ'. Here Khâlîd killed Ḥurkûṣ ibn-an-Nu'mân al-Bahrâni of the Qudâ'ah tribe and swept off all their possessions. When Khâlîd wanted to cross the desert, he gave the camels all the water they could drink and then thrust into the camels' lips spears, which he left for them to drag,² lest they should ruminate and get thirsty again. The quantity of water he carried along, though big, was exhausted on the way. So Khâlîd had to slay the camels one after the other and drink with his men the water from their bellies. Khâlîd had a guide named Râfi' ibn-'Umair aṭ-Ṭâ'i whom the poet meant when he said:

" How wonderful has Rafi' been,
 who succeeded in finding the way from Qurâḳir to iSuwa,
 to the water from which the coward who attempts to reach it re-
 turns before attaining it.
 No human being before thee ever did that!"

When the Moslems arrived in Suwa they found Ḥurkûṣ and a band of men drinking and singing. Ḥurkûṣ himself was saying:

" Again give me to drink before abu-Bakr's army is on,
 our death may be at hand while we are unaware."³

As the Moslems killed him, his blood flowed into the basin from which he had been drinking; and some report that his head, too, fell therein. It is claimed by others,⁴ however, that the one who sang this verse was one of those of the banu-Taghlib whom Khâlîd had attacked with Rabi'ah ibn-Bujair.

¹Basri, p. 63: "Shuwa".

²Tabari, vol. i, p. 2123: " He muzzled their mouths ", and so Diyâr-bakri, vol. ii, p. 257; Caetani, vol. ii, p. 1196.

³Cf. Tabari, vol. i, p. 2124; *Memoire*, p. 46; Diyarbakri, vol. ii, p. 25.

⁴Basri, p. 62 seq.

Khalid in Ḳarkīsiya. According to al-Wakīdi, Khālīd started from Suwa to al-Kawāthil thence to Ḳarkīsiya whose chief met him with a large host. Khālīd left him alone, turned to the mainland and went his way.

Arakah makes terms. Another place to which Khālīd came was Arakah¹ (i. e. Arak) whose people he attacked and besieged. The city surrendered and made terms, offering a certain sum for the Moslems.

Dūmat al-Jandal, Ḳuṣam, Tadmur and al-Ḳaryatain taken. Dūmat al-Jandal² he then reached and conquered. Then he came to Ḳuṣam in which the banu-Mashja'ah ibn-at-Taim ibn-an-Namir ibn-Wabarah ibn-Taghlib ibn-Ḥulwān ibn-Tmrān ibn-al-Ḥāfi ibn-Ḳuḍa'ah came to terms with him. Khālīd wrote them a promise of security and advanced to Tadmur³ [Palmyra]. Tadmur's inhabitants held out against him and took to their fortifications. At last they sought to surrender and he wrote them a statement guaranteeing their safety on condition that they be considered *dhimmah* people,⁴ that they entertain Moslems and that they submit to them. Khālīd then pushed to al-Ḳaryatain, 112 whose people resisted him but were defeated, losing a large booty.

Ḥuḡdrin reduced. Khālīd proceeded to Ḥuḡwārīn⁵ in Sanir and made a raid on its cattle. Its inhabitants, having been reinforced by the inhabitants of Balabakk and of Buṣra (the capital of Ḥaurān) stood out against him. The victory was won by Khālīd who took' some as captives and killed others.

¹ Baṣri, p. 67; Tabari, vol. i, p. 2109; Yāqūt, vol. i, p. 21.

² Balādhuri, part I, chap. XIII.

³ Guy Le Strange, *Palestine under the Moslems*, pp. 540-542.

⁴ 'Christians, Jews and Sabians with whom a covenant has been made, who pay a poll tax and for whose security Moslems are responsible.

⁵ Baṣri, p. 68.

Ghassân attacked. Thence he came to Marj Râhiṭ and led an incursion against Ghassân on their Easter day—they being Christians. He took some captive and killed others.

Thaniyat al-'Uḡāb. Khâlid then directed Busr ibn-abi-Arṭât al-'Amiri of the ẖuraish and Ḥabib ibn-Maslamah-1-Fihri to the Ghûṭah¹ of Damascus where they attacked many villages. Khâlid arrived at Thaniyat in Damascus, the Thaniyat al-'Uḡāb of to-day, and stood there for one hour, spreading his banner. This banner was the one the Prophet used, and was black in color; and because the Arabs call a banner " 'uḡāb," the Thaniyat was known since as Thaniyat al-'Uḡāb. Others say that it was thus called because a vulture [Ar. 'uḡāb] happened to descend on it at that time. But the first explanation is more reliable. I heard it said by some that at that place stood a stone image of a vulture. But there is no truth in that statement.

Khâlid meets abu-'Ubaidah. Khâlid camped at the East [Sharḳi] gate of Damascus; and according to others, at the Jâbiyah gate. The bishop of Damascus offered him gifts and homage and said to Khâlid, " Keep this covenant² for me." Khâlid promised to do so. Then Khâlid went until he met the Moslems who were at ẖanât Buṣra. According to others, however, he came to the Jâbiyah where abu-'Ubaidah was with a band of Moslems. Here they met and went together to Buṣra.

¹ A place in Damascus noted for its orchards; ibn-Jubair, *Rihlah*, p. 261; Le Strange, p. 33.

² What covenant is meant is not clear. This tradition may have been confused with one that comes later and speaks of the agreement between Khâlid and the bishop. Cf. Caetani, vol. ii, pp. 1204-1205.

CHAPTER III

THE CONQUEST OF BUṢRA

Busra comes to terms. When Khaḫid ibn-al-Walid at the head of the Moslems arrived in Buṣra,¹ all the Moslems gathered against it and put Khaḫid in chief command. 113 They drew close to it and fought its patrician until he was driven with his armed men inside the town. Others assert that since Buṣra lay within the district of Damascus and, consequently under the rule and commander ship of Yazid ibn-abi-Sufyān, it was he who held the chief command. At last its people came to terms stipulating that their lives, property and children be safe, and agreeing to pay the poll-tax. According to some reporters, the inhabitants of Buṣra made terms agreeing to pay for each adult one *ḏnār* and one *jarīb*² of wheat.

Thus the Moslems conquered all the region of Ḥaurān [Auranitis] and subdued it.

Ma'āb surrenders. Abu-'Ubaidah ibn-al-Jarrāḥ, at the head of a heavy detachment composed of the commanders' troops that had joined him, led the way to Ma'āb [Moab] in the district of al-Balḫa' where the enemy was massed. Ma'āb surrendered and made terms similar to those made by Buṣra. According to others, however, the conquest of Ma'āb was effected before that of Buṣra. Still others assert that abu-'Ubaidah conquered Ma'āb when he was the commander of all the Moslem forces in Syria in the days of 'Umar.

¹ Eski-Shām or Old Damascus; Baedeker, *Palestine and Syria*, p. 201 (ed. 1894).

² Mawardi, p. 265, says that *al-jarib* is a measure of land 10 x 10 rods. It is also a measure of wheat that varies in different localities.

CHAPTER IV

THE BATTLE OF AJNĀDĪN (OR AJNĀDAIN)

The enemy routed. The battle of Ajnadin¹ ensued. In this battle about 100,000 Greeks took part, the majority of whom were massed one band after the other by Heraclius [Hiraql], the rest having come from the neighboring districts. On that day, Heraclius was in Ĥimş [Emesa]. Against this army, the Moslems fought a violent battle, and Khālīd ibn-al-Walīd particularly distinguished himself. At last, by Allah's help, the enemies of Allah were routed and shattered into pieces, a great many being slaughtered.

The martyrs. Those who suffered martyrdom on that day were 'Abdallāh ibn-az-Zubair ibn-'Abd-al-Muṭṭalib ibn-Hāshim, 'Amr ibn-Sa'id ibn-al-'Aṣi ibn-Umaiyaḥ, his brother Abān ibn-Sa'id (according to the most authentic report. Others, however, claim that Abān died in the year 29), Ṭulaib ibn-'Umair ibn-Waḥb ibn-'Abd ibn-Ḳuṣai (who fought a duel with an "unbeliever" who gave him a blow that severed his right hand making his sword fall down with the palm. In this condition he was surrounded and killed 114 by the Greeks. His mother Arwa, daughter of 'Abd-al-Muṭṭalib, was the Prophet's aunt. His surname was abu-'Adī), and Salamah ibn-Hisham ibn-al-Mughirah. According to others, Salamah was killed at Marj aṣ-Ṣuffar. Other martyrs were: 'Ikrimah ibn-abi-Jahl ibn-Hishām al-Makhzūmi, Habbār ibn-Sufyān ibn-'Abd-al-Asad al-Makhzūmi (who, according to others, was killed in the battle of

¹ *Memoire*, p. 50 seq.; *Skissen*, vol. vi, p. 54.

Mu'tah), Nu'aim ibn-'Abdallâh an-Naḥḥâm al-'Adawi (who, according to others, was killed in the battle of al-Yarmûk), Hishâm ibn-al-'Aṣi ibn-Wâ'il as-Sahmi (who is also supposed by others to have been slain in the battle of al-Yarmûk), Jundub ibn-'Amr ad-Dausi, Sa'id ibn-al-Ḥârith, al-Ḥârith ibn-al-Ḥârith, and al-Ḥajjâj ibn-al-Ḥârith ibn-Ḳais ibn-'Adi as-Sahmi. According to Hishâm ibn-Muḥammad al-Kalbi, an-Naḥḥâm was killed in the battle of Mu'tah.

Sa'id ibn-al-Ḥârith ibn-Ḳais was slain in the battle of al-Yarmûk; Tamim ibn-al-Ḥârith, in the battle of Ajnâdin; his brother, 'Ubaidallâh ibn 'Abd-al-Asad, in al-Yarmûk; and al-Ḥârith ibn-Hishâm ibn-al-Mughirah, in Ajnâdin.

Heraclius Hoes to Antioch. When the news of this battle came to Heraclius, his heart was filled with cowardice and he was confounded. Consequently, he took to flight to Antioch [Anṭâkiyah] from Ḥims [Emesa]. It was mentioned by someone that his flight from Ḥims to Antioch coincided with the advance of the Moslems to Syria. This battle of Ajnâdin took place on Monday twelve days before the end of Jumâda I, year 13. Some, however, say two days after the beginning of Jumâda II, and others two days before its end.

After that, the Greeks massed an army at Yâḳûṣah which was a valley with al-Fauwârah at its mouth. There the Moslems met them, dispelled them and put them to flight with a great slaughter. Their remnants fled to the cities of Syria. The death of abu-Bakr took place in Jumâda II, year 13, and the Moslems received the news in al-Yâḳûṣah.¹

¹ *M&moire*, p. 64.

THE BATTLE OF FIHL IN THE PROVINCE OF THE JORDAN

Abu-'Ubaidah commander-in-chief. The battle of Fihl ¹ in the province of the Jordan was fought two days before the end of dhu-1-Ḳa'dah and five months after the proclamation of 'Umar ibn-al-Khaṭṭāb as caliph. The commander-in-chief was abu-'Ubaidah ibn-al-Jarrāḥ, to whom 'Umar had sent a letter with 'Amir ibn-abi-Waḳḳāṣ, a brother of Sa'd ibn-abi-Waḳḳāṣ, conferring on him the governorship of Syria and the chief command.²

Some say that the appointment of abu-'Ubaidah to the governorship of Syria was received when Damascus was under siege. Khâlid being the chief commander in time of war, abu-'Ubaidah concealed the appointment from him for many days.³ When asked by Khâlid for the reason, abu-'Ubaidah said, " I hated to dishearten thee and weaken thy position as thou stoodst facing an enemy."

Terms made after the victory. The way this battle came about was that when Heraclius came to Antioch he summoned the Greeks and the inhabitants of Mesopotamia to go forth to war, putting them under the command of one of his men in whom he trusted. These met the Moslems at Fihl in the province of the Jordan and a most fierce and bloody battle ensued, which ended, by Allah's help, in the victory of the Moslems. The Greek patrician with about

¹ Fahl or Fihl, ancient Pella; *Memoire*, p. 73.

² *Ibid.*, p. 106.

³ Tabari, vol. i, pp. 2146 and 2147.

10,000 men was slaughtered, and the rest of the army distributed themselves in the cities of Syria, some of them joining Heraclius. The inhabitants of Fihl took to the fortifications where they were besieged by the Moslems until they sought to surrender, agreeing to pay tax on their heads and *kharaj* on their lands. The Moslems promised them the security of life and property, agreeing not to demolish their walls. The contract was made by abu-'Ubaidah ibn-al-Jarrāh, but according to others, by Shurahbil ibn-Ḥasanah.

CHAPTER VI

THE PROVINCE OF THE JORDAN

Tiberias makes terms. Ḥafs, ifrn-'Umar al-'Umari from al-Haitham ibn-'Adi:—Shuraḥbil conquered all the province 116 of the Jordan [al-Urdunn] by force, with the exception of Tiberias, whose inhabitants came to terms, agreeing to give up one-half of their homes and churches.¹

'Amr ibn-al-'Asi and then abu'Ubaidah in chief command. Abu-Ḥafs ad-Dimaṣḥki from abu-Bishr — the *muezzin* of the mosque at Damascus—and others:—When the Moslems arrived in Damascus, each commander used to direct his forces to a special region which he would make the object of his incursions. Thus 'Amr ibn-al-'Asi used to go against Palestine, Shuraḥbil against the Jordan province and Yazid ibn-abi-Sufyân against the province of Damascus. In case the enemy was massed in one group, they would all combine against him, each [commander] hastening to the support and the reinforcement of the other. In the early days of abu-Bakr, when they would join forces, the commander-in-chief would be 'Amr ibn-al-'Asi. This was the case until the arrival of Khâlid ibn-al-Walid, who became the commander of the Moslems in every battle. Abu-'Ubaidah ibn-al-Jarrâḥ later assumed the chief command in the whole of Syria, and the commanders acknowledged him as their chief for war and peace in behalf of 'Umar ibn-al-Khaṭṭâb. This was brought about when 'Umar was

¹ Tabari, vol. i, p. 2159.

proclaimed caliph and wrote to Khâlid dismissing him and assigning abu-'Ubaidah.

Shurahbil and then 'Amr seizes Tiberias. Shurahbil ibn-Ḥasanah took Tiberias [Ṭabaraiyah] by capitulation after a siege of some days. He guaranteed for the inhabitants the safety of their lives, possessions, children, churches and houses with the exception of what they should evacuate and desert, setting aside a special spot for a Moslem mosque. Later, in the caliphate of 'Umar, the people of Tiberias violated the covenant and were joined by many Greeks and others. Abu-'Ubaidah ordered 'Amr ibn-al-'Aṣi to attack them, so he marched against them at the head of 4,000 men. 'Amr took the city by capitulation, the terms being similar to those of Shurahbil. According to others, however, it was Shurahbil also who conquered it the second time.

Shurahbil subdues all the Jordan province. In addition to that, Shurahbil took easy possession of all the cities of the Jordan with their fortifications, which, with no resistance, capitulated on terms similar to those of Tiberias. Thus did he take possession of Baisân, [Bethshean, Scythopolis] Sûsiyah, Afiḳ, Jarash, Bait-Râs, Ḳadas, and al-Jaulân, and subdue the district of the Jordan and all its land.

According to abu-Ḥafṣ on the authority of al-Waḍin ibn-'Ata', Shurahbil conquered Acre, Tyre and Ṣaffuriyah.

The sea-coasts reduced. It is stated by abu-Bishr, the muezzin, that abu-'Ubaidah directed 'Amr ibn-al-'Aṣi to the sea-coasts of the province of the Jordan. There the Greeks became too numerous for him being recruited by men from the district under Heraclius who was then at Constantinople. 'Amr, therefore, wrote to abu-'Ubaidah asking for reinforcements. The latter sent Yazid ibn-abi-Sufyân who went forth, having his brother, Mu'âwiyah, in the van of the army. The littoral of the Jordan was conquered by Yazid and 'Amr to whom abu-'Ubaidah wrote regarding its con-

quest. In that campaign Mu'âwiyah distinguished himself and left a great impression.

Mu'âwiyah transplants people. Abu-Alyasa' al-Anṭâki from certain *sheikhs* from Antioch and the Jordan:—A body of Persians were transplanted in the year 42 by Mu'âwiyah from Ba'labakk, Ḥimṣ and Antioch to the sea-coasts of the Jordan, i. e., Tyre, Acre and other places; and he transplanted in the same year, or one year before or after, certain Asawirah¹ from al-Baṣrah and al-Kufah and certain Persians from Ba'labakk and Ḥimṣ to Antioch. One of the Persian leaders was Muslim ibn-'Abdallâh, grandfather of 'Abdallâh ibn-Ḥabib ibn-an-Nu'mân ibn-Muslim al-Anṭâki.

Mu'âwiyah makes repairs in Acre and Tyre. According to a tradition communicated to me by Muḥammad ibn-Sa'd on the authority of al-Wâḳidi, and by Hishâm ibn-al-Laith aṣ-Ṣûri on the authority of certain *sheikhs* from Syria, when Mu'âwiyah came to sail from Acre to Cyprus he made repairs in Acre ['Akka] and in Tyre [Ṣûr]. Later both cities were rebuilt by 'Abd-al-Malik ibn-Mārwan, after having fallen into ruins.

Hishâm ibn-al-Laith from our *sheikhs* who said, "When we took up our abode in Tyre and the littoral, there were Arab troops and many Greeks already there. Later, people from other regions came and settled with us, and that was the case with all the sea-coast of Syria."

Artisans settled along the sea-coast. Muḥammad ibn-Sahm al-Anṭâki from contemporaneous *sheikhs*:—In the year 49 the Greeks left for the sea-coast. Industry at that time was confined to Egypt. Consequently, and in accordance with Mu'âwiyah ibn-abi-Sufyân's orders, certain artisans and carpenters were gathered and settled along the coast. As for the industry of the Jordan province it was all confined to Acre.

¹ Persian armed cavalry.

Hisham moves the industry to Tyre. Abu-1-Khattab al-Azdi mentioned the case of a descendant of abu-Mu'aiṭ who lived in Acre and ran mills and workshops. Hishâm ibn-'Abd-al-Malik wanted him to sell them to him; but the man refused. Hishâm therefore moved the industry¹ to Tyre where he ran an inn and a workshop. 118

Tyre a naval base. According to al-Wâḩidi, the ships used to be in Acre until the time of the banu-Marwân who moved them to Tyre, where they are until to-day.² In the year 247, al-Mutawakkil gave orders that the ships be stationed in Acre and all along the coast, and he manned them with fighters.

¹ Ar. *ṣinā'ah*; Ya'kûbi, p. 327: "*dar qṣ-ṣinā'ah*" which means arsenal. The reference may be to the industry of making ships. Cf. Le Strange, p. 342 seq.

² Ibn-Jubair, p. 305.

CHAPTER VII

THE BATTLE OF MARJ AŞ-ŞUFFAR

The "unbelievers" put to flight. The Greeks met in great numbers and were reinforced by Heraclius. The Moslems encountered them at Marj aş-Şuffar on their way to Damascus on the first of Muḥarram, year 14.¹ The battle that ensued was so violent that blood flowed along with water and turned the wheels of the mill. Of the Moslems about 4,000 were wounded. At last the "unbelievers" took to flight and were dispersed, disregarding everything until they came to Damascus and Jerusalem. On that day, Khâlid ibn-Sa'id ibn-al-'Aşî ibn-Umayyah (surnamed abu-Sa'id) fell a martyr. In the evening previous to the day in the morning of which the battle was fought, he was married to umm-Ḥakim, the daughter of al-Ḥârith ibn-Hishâm al-Makhzûmi, and the wife of Tkrimah ibn-abi-Jahl.² Hearing the news of his death, umm-Ḥakim pulled out the post of the tent and fought with it. On that day, according to some report, she killed seven and had her face still covered with the ointment perfumed with saffron⁵ [with which women anointed themselves on the first night of matrimony].

According to the report of abu-Mikhnaf, this battle of Marj took place twenty days after the battle of Ajnâdin;

¹ *Mimoi*re, pp. 79-80.

² Ibn-Sa'd, vol. iv¹, p. 71.

³ labari, vol. i, p. 3169; *Aghani*, vol. vi, pp. 6-7; Caetani, vol. iii, p. 322.

the conquest of Damascus followed it, and after the conquest of Damascus the battle of Fihl took place. The report of al-Wâḳidi, however, is more authentic.

It was regarding the battle of Marj that Khâlid ibn-Sa'id ibn-al-'Aṣi said:

" Isn't there a horseman who, tired of stabbing,
would lend me his lance for the battle of Marj aş-Şuffar?"

Referring to this battle, 'Abdallâh ibn-Kâmil ibn-Ḥabib ibn-'Amirah ibn-Khufâf ibn-Amru'i-1-Ḳais ibn-Buhtah ibn-Sulaim said:

" The tribes of Mâlik took part, but 'Amirah disappeared
from my sight in the battle of Marj aş-Şuffar,"

meaning Mâlik ibn-Khufâf.

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The story of the Samsdmah sword. According to Hisham ibn-Muḥammad al-Kalbi, in the battle of Marj, Khâlid ibn-Sa'id suffered martyrdom with his sword aş-Samṣamah hanging down from his neck. The Prophet had sent him as 'amil to al-Yaman, and on his way he passed by the kindred of 'Amr ibn-Ma'dikarib az-Zubaidi of Madhhij and attacked them, taking as captives the wife of 'Amr and other kinsmen. 'Amr proposed that Khâlid grants them their liberty and they would accept Islâm. And so it was. 'Amr offered Khâlid his own sword, aş-Samṣamah,¹ saying:

" A friend whom I offered as present not because of any hatred
but because presents are for those of noble birth.

A friend whom I did not betray and who did not betray me,
and so my qualities and fellow-drinkers did not.

I bestowed it on a nobleman of Ḳuraish
who was pleased with it and by which he was protected against the
evil men."

This sword Mu'âwiyah took from the neck of Khâlid when

¹ *Aghani*, vol. xiv, pp. 27, 31, 32.

he fell martyr in the battle of Marj. Mu'âwiyah kept it, but its possession was later disputed by Said ibn-al-'Aṣī ibn-Sald ibn-al-'Aṣī ibn-Umaiyaḥ. 'Uthmān decided the case in favor of the latter, who kept it until the battle of ad-Dār in which Marwān was struck on the nape of the neck and Said fell unconscious by a blow. A Juhainah man took the Ṣamṣāmah. The Juhainah man kept it, and one day he gave it to a polisher to polish it. The polisher could not believe that one of the Juhainah could possess such a sword, so he took it to Marwān ibn-al-Ḥakam, the governor of al-Madinah, who asked the Juhainah man for an explanation, and he told its story. "By Allah," exclaimed Marwān, "in the battle of ad-Dār, my sword was stolen from me, and so was that of Said ibn-al-'Aṣī." Then came Said and recognizing his sword took it, carved his name on it, and sent it to 'Amr ibn-Sald al-Ashdaq, the governor of Makkah. Said perished, and the sword was left with 'Amr ibn-Sald. When 'Amr ibn-Sald was killed at Damascus and his belongings were stolen, his brother on the father's side, Muḥammad ibn-Sald, took the sword, which later passed to Yaḥya ibn-Sald. At the death of Yaḥya, it passed to 120 'Anbasah ibn-Sald ibn-al-'Aṣī and then to Said ibn-'Amr ibn-Sald. When the last perished, the sword went to Muḥammad ibn-'Abdallāh ibn-Sald whose descendants live now in Bārik. Then it went to Abān ibn-Yaḥya ibn-Sald who decked it with an ornament of gold and kept it with the mother of a child [concubine] of his. At last Aiyūb ibn-abi-Aiyūb ibn-Sald sold it to al-Mahdi the "Commander of the Believers" for over 80,000 [dirhams]. Al-Mahdi put the ornament of gold back on it. When it came finally into the possession of Mūsā-1-Hadi, the "Commander of the Believers," he admired it and ordered the poet abu-1-Haul to describe it, upon which the latter said:

" He who acquired the Ṣamṣāmah of 'Amr az-Zubaidi
is the best of all men—Mūsa-1-Amin.
It is the sword of 'Amr which as we know
is the best that a scabbard ever sheathed.
Green in color between the edges of which is a garment
of poison in which death is clad.
If one unsheathes it, its brilliancy dazzles
that of the sun, so that the sun would scarcely be seen.
When the one to be smitten is at hand,
it does not matter whether the left or the right hand applies it.
What a good sword it is for him, who wants to defend his honor,
to smite with in the battle, and what a good companion!"¹

Later on, al-Wāthiḳ-Billāh, the " Commander of the Believers," called a polisher and ordered him to temper it. On doing so, the sword was changed.

¹ Cf. De Slane, *ibn-Khallikān*, vol. iii, p. 637.

CHAPTER VIII

THE CONQUEST OF DAMASCUS AND ITS PROVINCE

The positions taken by the different generals. When the Moslems were done with the fight against those who were gathered at al-Marj, they stayed there for fifteen days at the end of which they returned [sic] to Damascus [Dimashk]. This took place fourteen days before the end of Muḥarram, year 14. Al-Gḥuṭah and its churches the Moslems took by force. The inhabitants of Damascus be- took themselves to the fortifications and closed the gate of the city. Kḥalid ibn-al-Walid at the head of some 5,000 men whom abu-'Ubaidah had put under his command, 121 camped at al-Bāb ash-Sharḳi [the east gate]. Some assert that Kḥalid was the chief commander but was dismissed when Damascus was under siege. The convent by which Kḥalid camped was called Dair Kḥalid.¹ 'Amr ibn-al-'Aṣi camped at the Tūma gate; Shurahbil, at the Faradis gate, abu-'Ubaidah at the Jābiyah gate, and Yazid ibn-abi-Sufyān from the Ṣaghīr gate to the one known as Kaisān gate.² Abu-ad-Dardā' appointed 'Uwaimir ibn-'Amir al-Khazraji commander of a frontier garrison settled in the fortification³ at Barzah.⁴

The statement written by Kḥalid. The bishop⁵ who had

¹ Diyārbakri, vol. ii, p. 259.

² H. Lammens, *MFO*, vol. iii¹, p. 256; Kremer, *Topographie von Damascus*, the chart next to page 36.

³ *Memoire*, p. 90.

⁴ Jubair, p. 274; Yāḳūt, vol. i, p. 563.

⁵ Caetani, vol. iii, p. 364, note 2.

provided Khâlid with food at the beginning of **the** siege was wont to stand on the wall. Once Khâlid called him, and when he came, Khâlid greeted him and talked with him. The bishop one day said to him, "Abu-Sulaimân, thy case is prospering and thou hast a promise to fulfil for me; let us make terms for this city." Thereupon, Khâlid called for an inkhorn and parchment and wrote:—

" In the name of Allah, the compassionate, the merciful. This is what Khâlid would grant to the inhabitants of Damascus, if he enters therein: he promises to give them security for their lives, property and churches. Their city-wall shall not be demolished; neither shall any Moslem be quartered in their houses. Thereunto we give to them the pact of Allah and the protection of his Prophet, the caliphs and the ' Believers '. So long as they pay the poll-tax, nothing but good shall befall them."

The Moslems enter the city. One night, a friend of the bishop came to Khâlid and informed him of the fact that it was the night of a feast¹ for the inhabitants of the city, that they were all busy and that they had blocked the Sharqi gate with stones and left it unguarded. He then suggested that Khâlid should procure a ladder. Certain occupants of the convent, by which Khâlid's army camped, brought him two ladders on which some Moslems climbed to the highest part of the wall, and descended to the gate which was guarded only by one or two men. The Moslems co-operated and opened the door. This took place at sunrise.

In the meantime, abu-'Ubaidah had managed to open the Jâbiyah gate and sent certain Moslems over its wall. This made the Greek fighters pour to his side and lead a violent fight against the Moslems. At last, however, the Greeks took to flight. Then abu-'Ubaidah at the head of

¹ Tabari, vol. i, p. 2152.

the Moslems opened the Jâbiyah gate by force and made their entrance through it. Abu-'Ubaidah and Khâlid ibn-al-Walid met at al-Maḡsalât which was the quarter of the coppersmiths in Damascus. The same spot is mentioned in a poem by Ḥassân ibn-Thâbit under the name of al-Bariṣ: 122

" He who calls at al-Bariṣ for a drink,
[is given the water of Barada mixed with dainty wine]."¹

According to other reports, one night the Greeks carried out through the Jâbiyah gate a corpse. A number of their brave and armed men accompanied the funeral. The rest of them stood at the gate to prevent the Moslems from opening it and entering until their Greek comrades should have returned from the burial of the dead man, thus taking advantage of the Moslems' state of unmindfulness. But the Moslems knew of them and fought with them at the gate a most fierce and bloody conflict which ended in the opening of the gate by the Moslems at sunrise. Seeing that abu-'Ubaidah was on the point of entering the city, the bishop hurried to Khâlid and capitulated. He then opened the Sharḡi gate and entered with Khâlid, with the statement which Khâlid had written him unfolded in his hand. Regarding that, certain Moslems remarked, " By Allah, Khâlid is not the commander. How could his terms then be binding?" To this, abu-'Ubaidah replied, "Even the lowest of the Moslems can make binding terms on their behalf." And sanctioning the capitulation made by Khâlid, he signed it, not taking into account the fact that a part of the city was taken by force.² Thus all Damascus was considered as having capitulated. Abu-'Ubaidah wrote to 'Umar regarding that and forwarded the message. Then

¹ Hassan, *Diwan*, p. 17.

² Ya'kubi, vol. ii, p. 159; Lammens, *MFO*, vol. iii¹, p. 250.

the gates of **the** city **were** opened **and** all **the** Moslems met within.

According to the report of abu-Mikhnaf and others, Khâlid entered the city by assault, whereas abu-'Ubaidah entered it by capitulation, and they both met at the Zaiyâtin [market of oil-dealers]. The former report however, is more authentic. 123

Al-Haitham ibn-'Adi claimed that the people of Damascus capitulated agreeing to give up one-half of their homes and churches. Muḥammad ibn-Sa'd reported that abu-'Abdal-lâh al-Wâḳidi said, " I have read the statement issued by Khâlid ibn-al-Walid to the people of Damascus and found no mention in it of 'half the homes and churches'. I do not know where the one who reported it got his information. The fact is that when Damascus was taken possession of, a great number of its inhabitants fled to Heraclius who was then at Antioch, leaving many vacant dwellings behind that were later occupied by the Moslems."

Some one reported that it was abu-'Ubaidah who had his quarters at the Sharkî gate, and Khâlid at the Jâbiyah gate; but this view is erroneous.

The date of the conquest. According to al-Wâḳidi, the conquest of Damascus was effected in Rajab, year 14,¹ but the date which Khâlid's statement of capitulation bears was Rabi' II, year 15. The explanation is that Khâlid wrote the statement with no date, but when the Moslems were preparing to set out against those gathered for their fight in al-Yarmûk, the bishop came to Khâlid asking him to renew the statement and add as witnesses abu-'Ubaidah and the Moslems. Khâlid granted the request and inserted the names of abu-'Ubaidah, Yazid ibn-abi-Sufyân, Shurahbil ibn-Ḥasanah and others as witnesses. The date he put was the one in which the statement was renewed.

¹ Yaḳûbi, vol. ii, p. 159.

The city considered as having capitulated. Al-Ḳāsim ibn-Sallām from Sa'id ibn-'Abd-al-'Aziz at-Tanūkhī:— 124 Yazid entered Damascus by capitulation through the Sharḳī gate. At al-Maḳsalāt the two Moslem commanders met, and the whole city was considered as having capitulated.

The siege conducted for four months. Al-Ḳāsim from abu-l-Ash'ath aṣ-Ṣan'ānī or abu-'Uthmān aṣ-Ṣan'ānī:— Abu-'Ubaidah spent at the Jabiyah gate four months¹ conducting the siege.

The case of a church. Abu-'Ubaid from Rajā' ibn-abi-Salamah:—Ḥassan ibn-Malik presented to 'Umar ibn-'Abd-al-'Aziz the case of a church that one of the commanders had bestowed on him as fief, and the possession of which was contested by the non-Arabs of Damascus. Regarding that, 'Umar said, " If it is included in the fifteen churches mentioned in their covenant, thou hast no claim on it."

The following was stated by Ḍamrah on the authority of 'AH ibn-abi-Ḥamalah, " The non-Arabs of Damascus disputed with us the right to a church at Damascus that was assigned by someone as fief to the banu-Naṣr, and the case was presented to 'Umar ibn-'Abd-al-'Aziz who took the church from us and returned it to the Christians. When Yazid ibn-'Abd-al-Malik, however, came to power he gave it back to the banu-Naṣr."

The poll-tax. Abu-'Ubaid from al-Auzā'i who said:— "At the outset, the poll-tax in Syria consisted of one *jarib* and one *dīnār* per head. 'Umar ibn-al-Khaṭṭāb made it four *dīnārs* on those who had gold and forty *dirhams* on those who had silver, arranging them in ranks according to the wealth of the rich, the poverty of the poor and the medium possessions of the middle class."

Hishām heard it said by our *sheikhs* that the Jews were

for the Christians as *dhimmis* paying *kharaj* to them, and were, therefore, included in the capitulation.

According to certain reports, one of the terms imposed by Khâlid ibn-al-Walid on the inhabitants of Damascus, when they capitulated, was that every man should give as poll-tax one *dinâr* and one *jarib* of wheat, together with vinegar and oil for feeding the Moslems.

'Amr an-Nâkîd from Aslam, the freedman of 'Umar ibn-al-Khaţţâb:—'Umar wrote to the commanders of the provinces of Syria [Ar. *ajnad*] instructing them to levy a tax on every adult, making it forty *dirhams* on those who possessed silver, and four *dinârs* on those who possessed gold. Moreover, he ordered that in the way of providing the Moslems with wheat and oil, they have to give every Moslem in Syria and Mesopotamia [Ar. al-Jazîrah] two *modii*¹ of wheat and three *ķişt*s¹ of oil per month. He also assessed on them grease and honey, the quantity of which I do not know; and for every Moslem in Egypt per month one *irdabb*¹ [of wheat], clothing, and the right of being entertained as guest for three days.

'Amr ibn-Ḥammâd ibn-abi-Ḥanifah from Aslam:—'Umar assessed as poll-tax four *dinârs* on those who possessed gold, and forty *dirhams* on those who possessed silver, in addition to offering the Moslems a subsistence tribute and providing them with three-days' entertainment.

A similar tradition was communicated to me by Muş'ab on the authority of Aslam.

The cathedral of St. John. It is reported that when Mu'âwiyah ibn-abi-Sufyân came to power, he desired to add the church of St. John to the mosque² in Damascus; but the

¹ Ar. *mudi*, Latin *modius*, is 17 *sa*'s; a *kist* is half a *sa*'; an *irdabb* is 24 *sa*'s.

² Al-Makkari, *Nafh at-Tib*, vol. i, p. 368.

Christians refused. So he refrained. Later, when 'Abd-al-Malik ibn-Marwān was in power, he made the same request for the enlargement of the mosque offering them money in exchange; but they refused to deliver the church to him. In his turn, al-Walid ibn-'Abd-al-Malik called the Christians and offered them large sums for the church, and when they refused, he threatened them saying, "If ye do not agree, I will surely tear it down." To this someone replied, "He, 'Commander of the Believers', who tears down a church will lose his wits and be affected with some blight." Al-Walid, being angered at what was said, ordered that a spade be brought and began demolishing the walls with his own hand, while he had a robe of yellow silk on him. He then called workmen and house-razers and they pulled the church down. Thus it was included in the mosque. When 'Umar ibn-'Abd-al-'Aziz became caliph, the Christians complained of what al-Walid had done for their church. 'Umar wrote to his *'amil* ordering him to return to the Christians that part which he had added to the mosque from their church. The people of Damascus disliked the idea saying, "Shall we destroy our mosque after we have called to prayer and held service in it? And can a Christian church be returned [to its former owners]?" Among the Moslems were at that time Sulaiman ibn-Habib al-Muharibi and other canonists. They then came to the Christians and proposed to turn over to them all the churches of al-Ghatah that had been taken by force and were in the hands of the Moslems, provided they give up the church of St. John and cease to assert their claim on it. The Christians rather seemed to favor the proposition and consented to it. 'Umar's *'amil* communicated the news to 'Umar who was pleased and signed the agreement. Next to the tower of the Mosque of Damascus at the southern porch stands an inscription on marble near the roof which was

part of that which was built by the order of al-Walid the "Commander of the Believers" in the year 86.

The wall of Damascus. I myself heard Hishâm ibn-'Arnmar say, "The wall around the city of Damascus remained standing until it was demolished by 'Abdallâh ibn-'Ali ibn-'Abdallâh ibn-al-'Abbâs after the question between Marwân and the banu-Umayyah had been settled."

Busra, Adhri'at, al-Bathaniyah and other places reduced. Abu-Ḥafṣ ad-Dimashkî from the *muezzin* of the Damascus Mosque and other men:—At the arrival of Khâlid, the Moslems gathered their forces against Busra, and it capitulated. They then were dispersed throughout all Ḥaurân which they subdued. The chief of Adhri'ât came to them offering to capitulate on the same terms on which the people of Busra had capitulated and agreeing to make all the land of al-Bathaniyah * a *kharaj* land. The request was granted, and Yazid ibn-abi-Sufyân entered the city and made a covenant with its people. Thus the two districts of Ḥaurân and al-Bathaniyah came under the full control of the Moslems. Thence they came to Palestine and the Jordan, invading what had not yet been reduced. Yazid marched against 'Ammân and made an easy conquest of it, making terms of capitulation similar to those of Busra. Besides, he effected the complete conquest of the province of al-Balkâ\ When abu-'Ubaidah came to power, all that was already conquered. At the conquest of Damascus, abu-'Ubaidah was the commander-in-chief; but the terms of capitulation were made by Khâlid, abu-'Ubaidah concurring.

'Arandal, ash-Shardt and the sea-coast reduced. During the governorship of abu-'Ubaidah, Yazid ibn-abi-Sufyân went and took possession of 'Arandal² by capitulation. He

¹ Modern Nukrah in Hauran.

² The correct form is Gharandal; Ya'kûbi, *Buld&n*, p. 326; Baedeker, p. 150.

also subdued the province of ash-Sharāf with its mountains. It is stated by Sa'id ibn-'Abd-al-'Aziz on the authority of al-Waḍin that after the [second] conquest of Damascus Yazid came to Sidon, 'Irḳah,¹ Jubail, and Bierūt (which lie on the sea-coast)² with his brother, Mu'āwiyah, leading the van of the army. These cities he conquered with great facility, expelling many of their inhabitants. The conquest of Irḳah was effected by Mu'āwiyah himself when Yazid was governor. Toward the close of the caliphate of 'Umar ibn-al-Khaṭṭāb or the beginning of the caliphate of 'Uthmān ibn-' Afṭān, the Greeks restored some of these coast-towns, and Mu'āwiyah again marched against those towns and conquered them. He then made repairs in them and stationed garrisons in them among whom he distributed the fiefs. 127

Tripoli captured. When 'Uthmān was made caliph and Mu'āwiyah became governor of Syria, the latter directed Sufyān ibn-Mujib al-Azdi to Tripoli [Aṭrābulus] which was a combination of three cities.³ Sufyan erected on a plain a few miles from the city a fort which was called Ḥiṣn Sufyān [Sufyān fort], intercepted the recruits from the sea as well as from the land and laid siege to the city. When the siege was pressed hard against them, the inhabitants of Tripoli met in one of the three fortifications and wrote to the king of the Greeks asking for relief through reinforcement or ships on which they might escape and flee to him. Accordingly, the king sent them many ships which they boarded in the night time and fled away. When Sufyān arose in the morning—he having been accustomed to sleep

¹ " 'Arḳah " in Hamadhāni, *Buldān*, p. 105; Caetani, vol. iii, p. 801; "Correggi: 'Arqaq".

² *Journal Asiatique*, 1859, vol. i, p. 120, note 1.

³ As its Greek name designates.

every night in his fort, and fortify the Moslems in it, and to rise up in the morning against the enemy—he discovered that the fortification in which the people of Tripoli were was vacant. Immediately he entered it and sent the news of the conquest to Mu'āwiyah. Mu'āwiyah made it a dwelling-place for a large body of Jews. It is this fortification in which the harbor of the city is to-day. Later 'Abd-al-Malik built it and made it stronger.

Mu'āwiyah used to send every year to Tripoli a large body of troops to guard the city and used to assign it to a different *'amil*; but in case the sea was closed, the *'amil* with a small band would stay and the rest would return. This state of affairs lasted until 'Abd-al-Malik began to rule. In the days of the latter, one of the Greek patricians with a large body of men came to the city and asked for a promise of safety, agreeing to settle therein and pay *kharaj*. His request was granted. He had not been there two years or two years and a few months when he took advantage of the absence of the troops from the city, shut its gate and killed the *'amil*, taking his soldiers and many Jews as captives. He then made his way together with his followers to the land of the Greeks [Asia Minor]. Later the Moslems caught him on the sea going to a Moslem coast-town with a large number of ships, and killed him. Others say they took him captive and sent him to 'Abd-al-Malik who killed and crucified him. I heard someone say that 'Abd-al-Malik sent someone who besieged him in Tripoli until he surrendered and was carried before 'Abd-al-Malik who killed and Crucified him. Some of his followers took to flight and got as far as the land of the Greeks.

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'Ali ibn-Muḥammad al-Maḍa'ini related on the authority of 'Attāb ibn-Ibrāhīm that Tripoli was conquered by Sufyān ibn-Mujib, that its inhabitants violated the covenant in the days of 'Abd-al-Malik and that it was reduced by al-Walid ibn-'Abd-al-Malik in his reign.

The Mediterranean littoral reduced. Abu-Ḥafṣ, ash-Shāmi from al-Waḍin:—At first Yazid ibn-abi-Sufyān directed Mu'āwiyah against the littoral of the province of Damascus excluding Tripoli whose possession he did not covet. Mu'āwiyah sometimes spent on the reduction of the fort a few days—two or more—in the course of which he was resisted either slightly or strongly before he could take it.

When the Moslems conquered a city, whether so situated as to overlook a wide territory or on the coast, they would station in it whatever number of Moslems was necessary; and if the enemy in it should start a revolt the Moslems would flock to it for reinforcement. But when 'Uthmān ibn-'Affan became caliph he wrote to Mu'āwiyah instructing him to fortify the coast-cities and man them, and to give fiefs to those whom he settled in them. Mu'āwiyah did accordingly.

Abu-Ḥafṣ from Sa'id ibn-'Abd-al-'Aziz who said:—"I heard it said by some that after the death of his brother Yazid, Mu'āwiyah wrote to 'Umar ibn-al-Khaṭṭāb describing the condition of the coast-towns. 'Umar wrote back ordering that their fortifications be repaired, that garrisons be stationed in them, that watchmen be posted on their towers and that means be taken for lighting the fire on the towers to announce the approach of the enemy. 'Umar gave Mu'āwiyah no permission to carry out a naval campaign. But Mu'āwiyah insisted so much that 'Uthmān allowed him to carry out a sea expedition and instructed him to keep ready in the coast-cities troops in addition to those already in them, whether he wanted to set out on the campaign in person or send some one else on it. He also instructed him to give the garrison lands and distribute among them whatever houses had been evacuated, and to establish new mosques and enlarge those that had been established before his caliphate."

According to al-Waḍin, after that, men from all quarters moved to the coast cities.

'Alḳaynah nominated governor of Ḥauraṇ. A1-'Abbās ibn-Hishām al-Kalbi from Ja'far ibn-Kilāb al-Kilābi:— 'Alḳamah ibn-'Ulāthah ibn-'Auf ibn-al-Aḥwaṣ ibn-Ja'far ibn-Kilāb was assigned by 'Umar ibn-al-Khaṭṭāb to the governorship of Ḥaurān and he was made responsible to Mu'āwiyah. This position he held until his death. Before his death he heard that al-Ḥuṭai'ah-l-'Absi was coming to visit him; so 'Alḳamah bequeathed to him in his will a share equal to one of his sons' shares. Hence the poem of al-Ḥuṭai'ah:¹ 129

" Between me and becoming rich—had I only reached thee, when thou wert still living—
there would have been an interval of only a few nights."

Kubbash farm. I was told by certain learned men among whom was a neighbor of Hishām ibn-'Ammār that abu-Sufyaṇ ibn-Ḥarb possessed in the pre-Islamic period, in which he carried on trade with Syria, a village in al-Balkā' called Kubbash. This village passed into the possession of Mu'āwiyah and his son, and at the beginning of the [Abbasid] dynasty, it was confiscated and possessed by certain sons of al-Mahdi, the " Commander of the Believers." Then it passed into the hands of certain oil-sellers of al-Kūfah known as the banu-Nu'aim.

The Prophet gives fief to Tamīm and Nu'aim. 'Abbās ibn-Hishām from his grandfather:—Once came Tamim ibn-Aus of the banu-ad-Dār ibn-Hānī' ibn-Ḥabib of [the tribe of] Lakhm, surnamed abu-Ruḳaiyah, with his brother Nu'aim ibn-Aus, to the Prophet who gave them as fief Ḥibra, Bait-'Ainūn² and Masjid Ibrāhim, and to that end he wrote

¹ Goldziher: "Der Diwān des Ġarwal b. Aus al-IJutej'a" in ZDMG, vol. xlvī, p. 30.

² Ibn-Duraid, p. 226.

a statement. When Syria was subdued, all that was restored to them. When Sulaimân ibn-'Abd-al-Malik used to pass near this land he would not stop in it saying, "I am afraid the curse of the Prophet will follow me."

'Umar gives stipends to diseased Christians. Hishâm ibn-'Ammâr told me he heard it said by certain *sheikhs* that on his way to al-Jâbiyah in the province of Damascus, 'Umar ibn-al-Khaṭṭâb passed by certain Christians smitten with elephantiasis¹ and he ordered that they be given something out of the *sadaqahs* and that food stipends be assigned to them.

Dair Khdlid. Hishâm reported that he heard it said by al-Walid ibn-Muslim that Khâlîd ibn-al-Walid made a condition in favor of the convent known as Dair Khâlîd, when its occupants offered him a ladder to climb to the city wall, to the effect that their *kharaj* be reduced. The condition was enforced by abu-'Ubaidah.

The terms with Ba'labakk. When abu-'Ubaidah was done with Damascus, he advanced to Hîms. On his way, 130 he passed through Ba'labakk whose inhabitants sought to secure safety and capitulate. Abu-'Ubaidah made terms guaranteeing the safety of their lives, possessions and churches. To that end he wrote the following statement:

"In the name of Allah, the compassionate, the merciful. This is a statement of security to so and so, son of so and so, and to the inhabitants of Ba'labakk—Greeks, Persians and Arabs—for their lives, possessions, churches and houses, inside and outside the city and also for their mills. The Greeks are entitled to give pasture to their cattle within a space of 15 miles, yet are not to abide in any inhabited town. After Rabi' and Jumâda I shall have passed, they are at

¹ Ar. *mujadhdhamin*, see *Kamus, Taj al-Arus* and *Nihayah*; Caetani, vol. iii, p. 933, translates: "mutilati".

liberty to go where they will. Whosoever of them adopts Islâm, shall have the same rights as we and be bound by the same obligations; and their merchants are entitled to go whither they will in the countries that have become ours through capitulation. Those of them who do not adopt Islam¹ are bound to pay poll-tax and *kharaj*. Allah is witness and his witness is sufficient."

¹ Cf. Zaidân, vol. iv, p. 122, Margoliouth's translation.

CHAPTER IX

ḤIMŞ

The inhabitants capitulate. 'Abbaṣ ibn-Hishām from abu-Mikhnaf:— When abu-'Ubaidah was through with Damascus, he sent ahead of him Khalid ibn-al-Walid and Milḥān ibn-Zaiyār aṭ-Ṭā'i and then he followed them. When they met in Ḥimş [Emesa],¹ the people of the city resisted them, but finally sought refuge in the city and asked for safety and capitulation. They capitulated to abu-'Ubaidah agreeing to pay 170,000 *dinārs*.²

As-Simt captures flims. According to al-Waḳīdi and others, as the Moslems stood at the gates of Damascus there appeared a dense band of the enemy's horsemen. The troops of the Moslems set out and met them between Bait-Lihya and ath-Thaniyah. The enemy was defeated and took to flight in the direction of Ḥimş via Ḳâra. The Moslems pursued them to Ḥimş but found that they had turned away from it. The people of Ḥimş saw the Moslems and, being scared because Heraclius had run away from them and because of what they heard regarding the Moslems' power, valor and victory, they submitted and hastened to seek the promise of security. The Moslems guaranteed their safety and refrained from killing them. The people of Ḥimş offered them food for their animals and for themselves and the Moslems camped on the Orontes [al-Urunt, or al-Urund] (the river which empties its water in the sea near 131

¹ Yâḳût, vol. ii, p. 335; *Skizzen*, vol. vi, p. 60.

² Ya'kubi, vol. ii, p. 160.

Antioch). The commander of the Moslems at that time was as-Simt, ibn-al-Aswad al-Kindi.

When abu-'Ubaidah was through with Damascus, he left over it in his place Yazid ibn-abi-Sufyân, came to Hims via Ba'labakk, and encamped at the Rastan gate. The people of Hims capitulated, and he guaranteed the safety of their lives, possessions, city-wall, churches, and wells excluding one-fourth of St. John's Church which was to be turned into a mosque. He made it a condition on those of them who would not embrace Islam to pay *kharaj*.¹

According to certain reports, it was as-Simt ibn-al-Aswad al-Kindi who made the terms with the people of Hims. When abu-'Ubaidah arrived, he caused the terms to take effect. As-Simt divided the city into lots, each marked for one Moslem to build his house. He also made them settle in every place whose occupants had evacuated it and in every yard that was deserted.

The terms with Hamdh, Shaizar, Fdmiyah and other places. Abu-Ḥafs ad-Dimashkī from Sa'id ibn-'Abd-al-'Aziz:—When abu-'Ubaidah ibn-al-Jarrah effected the conquest of Damascus, he left over it as his lieutenant Yazid ibn-abi-Sufyân; over the province of Palestine, 'Amr ibn-al-'Aṣi; and over the province of the Jordan, Shuraḥbil. He then advanced to Hims whose people capitulated on the same terms as those of Ba'labakk. Leaving over Hims 'Ubâdah ibn-aṣ-Ṣâmit al-Anṣâri, he pushed towards Ḥamâh [Epiphania] whose people met him offering their submission. He made terms with them, stipulating that they pay tax on their heads and *kharaj* on their land. Thence he proceeded towards Shaizar. The people of Shaizar [Larissa] went out to meet him bowing² before him and

¹ Nöldeke, *ZDMG*, vol. xxix, p. 76 seq; Caetani, vol. iii, p. 432, note 2.

² Ar. *kaffora*; see *GGA*, 1863, p. 1348; *Kashshaf*, vol. i, p. 22.

accompanied by players on the tambourines and singers. They agreed to terms similar to those made with the people of Ḥamâh. Abu-'Ubaidah's horsemen reached as far as az-Zarra'ah and al-Qaṣṭal. He then passed through Ma'arrat Ḥimş [Ma'arrat an-Nu'mân] which was named after an-Nu'mân ibn-Bashir.¹ Its people came out playing on tambourines and singing before him. Thence he came to Fâmiyah whose people met him in the same way and consented to pay poll-tax and *kharâj*. Thus was the question of Ḥimş brought to an end, and Ḥimş and Ḳinnasrin became parts of one whole.²

The "Junds" and "Awâṣim". There is a disagreement regarding the name "Jund"³ [as applied to the military districts of Syria]. According to some, Palestine was called "Jund" by the Moslems because it was a collection of many provinces, and so was each of Damascus, Jordan, Ḥimş and Ḳinnasrin. According to others, each district which had an army that received its monthly allowance in it was called "J^{und}cL". Thus Mesopotamia belonged to Ḳinnasrin; but 'Abd-al-Malik ibn-Marwân made it a separate "Jund," that is, made its army take its allowance from its *kharâj*. 'Abd-al-Malik was asked to do so by Muḥammad ibn-Marwân. Down to the time of Yazid ibn-Mu'âwiyah, Ḳinnasrin and its districts were included in the province of Ḥimş; but Yazid constituted Ḳinnasrin, Antioch, Manbij and their districts as one "Jund." When ar-Rashid Ḥârûn ibn-al-Mahdi was made caliph, he set Ḳinnasrin apart and made of it and its districts one "Jund." He also separated Manbij, Dulûk, Ra'ban, Ḳûrus, Antioch and Tizin and called them "al-'Awâṣim"⁴ because these were

¹ Yâḳût, *al-Mushtarik*, p. 401.

² Cf. Caetani, vol. iii, p. 790, line 7.

³ The same word is commonly used for "troops".

⁴ Zaidan, vol. i, p. 153; the word means "those that give protection."

the cities to which the Moslems resorted after making an invasion and leaving the frontier cities, and where they were safe and protected. **The** chief city of "al-'Awâšim" he made Manbij [Hierapolis]. In this city 'Abd-al-Malik ibn-Şâlih ibn-'Ali lived in the year 173 and erected many buildings.

Al-Lâdhikiyah entered. Abu-Ḥafs, ad-Dimashki from Sa'id ibn-'Abd-al-'Aziz, and Mûsa ibn-Ibrâhim at-Tanûkhi from certain *sheikhs* of Ḥims;—Abu-'Ubaidah appointed in his place over Ḥims 'Ubâdah ibn-aş-Şâmit al-Anşâri who left for al-Lâdhikiyah.¹ Its people resisted him and the city had a massive gate that could be opened only by a number of men. Seeing how difficult it was to reduce the city, 'Ubâdah encamped at a distance from it and ordered that trenches like canals be dug, each one large enough to conceal a man with his horse. The Moslems made special effort and got the work done. They then pretended to be returning to Ḥims; but no sooner had the night fallen with its darkness, than they returned to their camp and trenches, while the people of al-Lâdhikiyah were negligent of them being under the impression that the Moslems had left them. Early in the morning, they opened their gate and drove forth their cattle; but how terrified they were to meet the Moslems and see them enter through the gate! Thus was the city taken by force. 'Ubâdah entered the fort and then climbed its wall and called "Allah is great" etc. Certain Christians of al-Lâdhikiyah fled to al-Yusaiyid, and later sought to surrender, agreeing to return to their lands. They were assigned to lands, and a fixed *kharaj*² was assessed to be paid by them every year whether they should increase or decrease in number. Their church was left for

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¹ Laodicea; Yâkût, vol. iv, p. 338.

² *Kharaj mukdja'ah*. See Berchem, *La Propriete Territoriale*, p. 45-

them. The Moslems, following the order of 'Ubâdah, erected in al-Lâdhikiyah a cathedral mosque that was later enlarged.

Al-Ladhikiyah destroyed and rebuilt. In the year 100, when 'Abd-al-'Aziz was caliph, the Greeks made a descent by sea on the coast of al-Lâdhikiyah. They destroyed the city and took its inhabitants prisoners. 'Umar ordered that it be rebuilt and fortified and asked the [Greek] "tyrant"¹ to accept ransom for the Moslem prisoners. But this was not carried out till after his death in the year 101. The city was completed and garrisoned by the order of Yazid ibn-'Abd-al-Malik.

According to a tradition communicated by one from al-Lâdhikiyah, 'Umar ibn-'Abd-al-'Aziz fortified the city and finished its work before he died. All what Yazid ibn-'Abd-al-Malik did was to repair the city and increase its garrison.

Baldah taken by assault. Abu-Ḥaṣṣ ad-Dimashki from Sa'id ibn-'Abd-al-'Aziz and Sa'id ibn-Sulaiman al-Ḥimṣi:— 'Ubâdah with the Moslems appeared at the coast and took by assault a city called Baldah lying two parasangs from Jabalah. The city was later destroyed and its inhabitants evacuated it. Jabalah, which was a fortification for the Greeks and was deserted by them when the Moslems conquered Hims, was established by Mu'awiyah ibn-abi-Sufyan and guarded by a garrison.

The fort of Jabalah. Sufyân ibn-Muḥammad al-Bahrâni from certain *sheikhs*:—Mu'âwiyah erected for Jabalah² a fort outside the older Greek fort which was now inhabited by monks and others devoted to religious exercises.

¹ Ar. *taghiyah*, an appellation of the Byzantine emperor used by the Arabian writers.

²Gabala, Gibellus Major, or Zibel; Le Strange, pp. 459-460

Antartuş reduced. Sufyañ ibn-Muḥammad from his father and *sheikhs*:—'Ubadaḥ with the Moslems conquered Antartuş [Tortosa] which was a fortified town and which was evacuated by its holders. Mu'âwiyah built Antartuş and fortified it¹ giving the fiefs to the holders of the fort. The same thing he did with Maraḥiyah and Bulunyâs.

Guards stationed in the littoral towns. Abu-Ḥafs ad- 134
Dimashķi from his *sheikhs*: — Abu-'Ubaidah effected the conquest of al-Lâdhiḳiyah, Jabalah and Antartuş through 'Ubadaḥ ibn-aṣ-Ṣâmit and used to put them in charge of a guard until the time in which the sea was closed.² When Mu'âwiyah stationed garrisons in the coast cities and fortified them, he put garrisons in, and fortified these cities, too, and treated them as the other littoral towns.

Salamyah. It was reported to me by a *sheikh* from Ḥimş that close to Salamyah [Salaminias] lay a city called Mu'takifah which one day was completely destroyed by an earthquake and only one hundred of its inhabitants survived. The survivors erected one hundred houses and lived in them. This new settlement was called *Silm Mi'ah*³ which name was corrupted into Salamyah. Later there came to this place Şâliḥ ibn-'AH ibn-'Abdallāḥ ibn-'Abbâs, fortified it and lived in it with his sons. Many of his descendants still have their abode in it. According to ibn-Sahm al-Anṭâki, however, Salamyah is an ancient Greek name.

Marwân destroys the wall of Hims. I was told by Muḥammad ibn-Muşaffa-1-Ḥimşî that the wall of Ḥimş was destroyed by Marwân ibn-Muḥammad, because in his retreat before the people of Khurâsân, he passed by the

¹ Yâḳût, vol. i, p. 388.

² The guard was posted in them so long as the sea was open for navigation, *i. e.*, until winter time.

³ "The safety of one hundred."

people of Ḥimş, who had broken off from their allegiance, and they carried away some of his baggage, property and armories.

Al-Faḍl ibn-Ḳarīn and Muṣa ibn-Buḡha as governors of Ḥimş. The city of Ḥimş had stones for pavement. In the days of Aḥmad ibn-Muḥammad ibn-abi-Ishāq al-Mu'taṣim-Billāh, the people rose against his 'dmil over them, al-Faḍl ibn-Ḳarīn aṭ-Ṭabari, a brother of Mayazdiyār ibn-Ḳarīn,¹ and in accordance with his orders the pavement was removed. They rebelled again, repaved the city and fought against al-Faḍl ibn-Ḳarīn until they worsted him. After robbing him of his money and wives, they put him to death and crucified him. Al-Mu'taṣim directed against them Mūsa ibn-Buḡha-1-Kabir [the Elder] his freedman, and the inhabitants including a large number of Christians and Jews, fought against him. After a fearful slaughter, Mūsa put the survivors to flight, pursued them to the city and entered it by force. This took place in the year 250.

Ḥimş is the seat of a large granary that receives wheat and oil from the cities of the coast and other places that were given out as fiefs for their holders and recorded for them as such in special record books.

¹ Cf. Athir, vol. vii, p. 88.

THE BATTLE OF AL-YARMÛK

A description of the battle. Heraclius gathered large bodies of Greeks, Syrians, Mesopotamians and Armenians numbering about 200,000.¹ This army he put under **the** command of one of his choice men² and sent as a vanguard Jabalah ibn-al-Aiham al-Ghassâni at the head of the "naturalized" Arabs [*musta'ribah*] of Syria of the tribes of Lakhm, Judhâm and others, resolving to fight the Moslems so that he might either win or withdraw to the land of the Greeks³ and live in Constantinople. The Moslems gathered together and the Greek army marched against them. The battle they fought at al-Yarmûk was of the fiercest and bloodiest kind.⁴ Al-Yarmûk [Hieromax] is a river. In this battle 24,000 Moslems took part. The Greeks and their followers' in this battle tied themselves to each other by chains, so that no one might set his hope on flight. By Allah's help, some 70,000 of them were put to death, and their remnants took to flight, reaching as far as Palestine, Antioch, Aleppo, Mesopotamia and Armenia. In the battle of al-Yarmûk certain Moslem women took part and fought violently. Among them was Hind, daughter of 'Utbah and

¹ De Goeje, *Mimoi re sur la Conquête de la Syrie*, p. 107.

² Tabari, vol. i, p. 2347.

³ i. e., Asia Minor; Arabic—*Bilad ar-Rutn*.

⁴ Al-Baṣṣari, *Futūḥ ash-Shām*, p. 130 seq.; Pseudo-Wāḳidi, *Futūḥ ash-Shām*, vol. ii, pp. 32-35-

mother of Mu'âwiyah ibn-abi-Sufyân, who repeatedly exclaimed, " Cut the arms of these 'uncircumcised' with your swords!" Her husband abu-Sufyân had come to Syria as a volunteer desiring to see his sons, and so he brought his wife with him. He then returned to al-Madinah where he died, year 31, at the age of 88. Others say he died in Syria. When the news of his death was carried to his daughter, umm-Ḥabibah, she waited until the third day on which she ordered some yellow paint and covered with it her arms and face saying, " I would not have done that, had I not heard the Prophet say, 'A woman should not be in mourning for more than three days over anyone except her husband.' " It is stated that she did likewise when she received the news of her brother Yazid's death. But Allah knows best.

Those who lost an eye or suffered martyrdom. Abu-Sufyân ibn-Ḥarb was one-eyed. He had lost his eye in the battle of aṭ-Ṭâ'if. In the battle of al-Yarmûk, however, al-Ash'ath ibn-Ḳais, Hâshim ibn-'Utbah ibn-abi-Wakḳâş az-Zuhri (i. e. al-Mirḳal) and Ḳais ibn-Makshûḥ, each lost 136 an eye. In this battle 'Amir ibn-abi-Wakḳâş az-Zuhri fell a martyr. It is this 'Amir who once carried the letter of 'Umar ibn-al-Khaṭṭâb assigning abu-'Ubaidah to the governorship of Syria. Others say he was a victim of the plague; still others report that he suffered martyrdom in the battle of Ajnâdin; but all that is not true.

Habib ibn-Maslamah pursues the fugitives. Abu-Tlbaidah put Ḥabib ibn-Maslamah-1-Fihri at the head of a cavalry detachment charged with pursuing the fugitive enemy,¹ and Ḥabib set out killing every man whom he could reach.

The story of Jabalah. Jabalah ibn-al-Aiham sided with the Anṣâr saying, "Ye are our brethren and the sons of our

¹ Athir, vol. i, p. 179.

fathers." and professed Islām. After the arrival of 'Umar ibn-al-Khaṭṭāb in Syria, year 17, Jabalah had a dispute with one of the Muzainah and knocked out his eye. 'Umar ordered that he be punished, upon which Jabalah said, "Is his eye like mine? Never, by Allah, shall I abide in a town where I am under authority." He then apostatized and went to the land of the Greeks. This Jabalah was the king of Ghassan¹ and the successor of al-Ḥarith ibn-abi-Shimr.

According to another report, when Jabalah came to 'Umar ibn-al-Khaṭṭāb, he was still a Christian. 'Umar asked him to accept Islam and pay *ṣadaqah*; but he refused saying, "I shall keep my faith and pay *sadqah*." 'Umar's answer was, "If thou keepest thy faith, thou hast to pay poll-tax." The man refused, and 'Umar added, "We have only three alternatives for thee: Islām, tax or going whither thou wilt." Accordingly, Jabalah left with 30,000 men to the land of the Greeks [Asia Minor]. 'Uḡadah ibn-aṣ-Ṣāmit gently reproved 'Umar saying, "If thou hadst accepted *ṣadaqah* from him and treated him in a friendly way, he would have become Moslem."

In the year 21, 'Umar directed 'Umair ibn-Sa'd al-Anṣārī at the head of a great army against the land of the Greeks, and put him in command of the summer expedition² which was the first of its kind. 'Umar instructed him to treat Jabalah ibn-al-Aiham very kindly and to try and appeal to him through the blood relationship between them, so that he should come back to the land of the Moslems with the understanding that he would keep his own faith and pay the amount of *ṣadaqah* he had agreed to pay. 'Umair marched until he came to the land of the Greeks and proposed to

¹ Noldeke: "Die Ghassanischen Fürsten" in *Abhandlungen der Königlich Akademien der Wissenschaften* (Berlin), 1887, No. II, p. 45 seq.

² Zaidān, vol. i, p. 155. Kuḏamah, *Kitāb al-Kharaj* in ibn-Khur-dādhbih, *Kitāb al-Masālik*, p. 259.

Jabalah what he was ordered by 'Umar to propose; but Jabalah refused the offer and insisted on staying in the land of the Greeks. 'Umair then came into a place called al-Ḥimâr—a valley—which he destroyed putting its inhabitants to the sword. Hence the proverb, " In a more ruined state than the hollow of Ḥimar." ¹ 137

Heraclius' adieu to Syria. When Heraclius received the news about the troops in al-Yarmûk and the destruction of his army by the Moslems, he fled from Antioch to Constantinople, and as he passed ad-Darb² he turned and said, " Peace unto thee, O Syria, and what an excellent country this is for the enemy!"³—referring to the numerous pastures in Syria.

The battle of al-Yarmûk took place in Rajab, year 15.⁴

Hubash loses his leg. According to Hisham ibn-al-Kalbi, among those who witnessed the battle of al-Yarmûk was Ḥubâsh ibn-Ḳais al-Ḳushairi, who killed many of the " un-circumcised " and lost his leg without feeling it. At last he began to look for it. Hence the verse of Sauwâr ibn-Aufa:

" Among us were ibn-'Attâb and the one who went seeking his leg; and among us was one who offered protection to the quarter,"

—referring to dhu-1-Ruḳaibah.⁵

Christians and Jews prefer Moslem rule. Abu-Ḥafṣ ad-Dimashqî from Sa'id ibn-'Abd-al-'Aziz:—When Heraclius massed his troops against the Moslems and the Mos-

¹ Bakri, vol. i, p. 254. Freytag, *Proverbia*, vol. i, p. 231, no. 66.

² The pass of Taurus.

³ Tabari. vol. i, pp. 2395 and 2396.

⁴ The date of the Yarmuk is confused by some Arabian historians with that of Ajnâdin, Jumâda ii, year 13; see Athir, vol. ii, p. 315.

⁵ *Kamus*: "his name was Malik".

lems heard that they were coming to meet them at al-Yarmûk, the Moslems refunded to the inhabitants of Ḥimş the *kharâj*¹ they had taken from them saying, "We are too busy to support and protect you. Take care of yourselves." But the people of Ḥimş replied, "We like your rule and justice far better than the state of oppression and tyranny² in which we were. The army of Heraclius we shall indeed, with your 'dmil's help, repulse from the city." The Jews rose and said, "We swear by the Torah, no governor of Heraclius shall enter the city of Ḥimş unless we are first vanquished and exhausted!" Saying this, they closed the gates of the city and guarded them. The inhabitants of the other cities—Christian and Jew—that had capitulated to the Moslems, did the same, saying, "If Heraclius and his followers win over the Moslems we would return to our previous condition, otherwise we shall retain our present state so long as numbers are with the Moslems." When by Allah's help the "unbelievers" were defeated and the Moslems won, they opened the gates of their cities, went out with the singers and music players who began to play, and paid the *kharâj*.

Abu-ʿUbadah reduces Ḳinnasrîm and Antioch. Abu-ʿUbadah marched against the province of Ḳinnasrin and Antioch and reduced it.

Shurahbil transferred to Ḥims. Al-ʿAbbâs ibn-Hishâm al-Kalbi from his grandfather:—As-Simţ ibn-al-Aswad al-Kindi distinguished himself as a fighter in the battle of 138 al-Yarmûk and particularly in Syria and Ḥimş. It was he who divided the houses of Ḥimş among its people. His son Shurahbil was in al-Kûfah disputing the leadership over the Kindah tribe with al-Ash'ath ibn-Ḳais al-Kindi. Now,

¹Yūsuf, p. 81.

²Barhebraeus, *Chron. Eccles.*, vol. i, p. 274.

as-Simt appeared before 'Umar saying, "' Commander of the Believers', I see thou dost not separate even captives from one another, yet thou hast separated me from my son. Change his position, if thou pleasest, to Syria, or mine to al-Kūfah." " Well," said 'Umar, " I shall change his position to Syria." Accordingly, Shuraḥbil took up his abode in Ḥimṣ with his father.

CHAPTER XI

PALESTINE

Places conquered by 'Amr ibn-al-'Aṣi. Abu-Ḥafṣ ad-Dimashqī from learned *sheikhs*:—The first conflict between Moslems and Greeks took place in the caliphate of abu-Bakr in the province of Palestine, the one in chief command over the Moslems being 'Amr ibn-al-'Aṣi. Later on in the caliphate of abu-Bakr, 'Amr ibn-al-'Aṣi effected the conquest of Ghazzah, then Sabastiyah¹ and Nabulus [Neapolis] with the stipulation that he guaranteed to the inhabitants the safety of their lives, their possessions and their houses on condition that they pay poll-tax, and *kharaj* on their land. He then conquered Ludd [Lydda] and its district, and then Yubna [Jabneh or Jabneel], 'Amawās [Emmaus] and Bait-Jabrin² [Eleutheropolis] where he took for himself an estate³ which he named 'Ajlan after a freedman of his. He then conquered Yâfa [Jaffa] which according to others was conquered by Mu'âwiyah. 'Amr also conquered Rafaḥ and made similar terms with it.

The conquest of Jerusalem. As 'Amr was besieging Iliyâ', i. e., Jerusalem in the year 16, abu-'Ubaidah after reducing Ḳinnasrin and its environs, came to him, and according to a report, sent him from Jerusalem to Antioch whose people had violated the covenant. 'Amr reduced the

¹ i. e., Samaria; abu-1-Fida, vol. i, p. 160.

² Athir, vol. ii, p. 300.

³ Yakut, vol. i, p. 19, line 12.

city and returned [to Jerusalem]. Only two or three days after his return, the inhabitants of Jerusalem asked to capitulate to abu-'Ubaidah on the same terms as those of the cities of Syria as regards tax and *kharaj*, and to have the same treatment as their equals elsewhere, provided the one to make the contract be 'Umar ibn-al-Khaṭṭāb in person, 139
 Abu-'Ubaidah communicated this in writing to 'Umar who came first to al-Jābiyah in Damascus and then to Jerusalem. He made the terms of capitulation with the people of Jerusalem to take effect and gave them a written statement. The conquest of Jerusalem took place in the year 17.

A different account has been reported regarding the conquest of Jerusalem.

Al-Ḳāsim ibn-Sallām from Yazid ibn-abi-Ḥabib:—Khālīd ibn-Thābit al-Fahmi was sent by 'Umar ibn-al-Khaṭṭāb, who was at that time in al-Jābiyah, at the head of an army to Jerusalem. After fighting with the inhabitants, they agreed to pay something on what was within their fortified city and to deliver to the Moslems all what was outside. 'Umar came and concurred, after which he returned to al-Madinah.¹

Hishām ibn-'Ammār from al-Auzā'i:—Abu-'Ubaidah reduced Ḳinnasrin and its districts in the year 16; after which he came to Palestine and camped in Jerusalem, whose people asked him to make terms with them, which he did in the year 17, with the stipulation that 'Umar would come in person, put the terms into effect and write a statement of them to the people.

'Umar welcomed by the people of Adhri'at. Hisham ibn-'Ammār from 'Abdallāh ibn-Ḳais:—The latter said, " I was one of those who went with abu-'Ubaidah to meet 'Umar as he was coming to Syria. As 'Umar was passing,

he was met by the singers and tambourine players of the inhabitants of Adhri'at¹ with swords and myrtle. Seeing that, 'Umar shouted 'Keep still! Stop them!' But abu-'Ubaidah replied, 'This is their custom (or some other word like it), "Commander of the Believers," and if thou shouldst stop them from doing it, they would take that as indicating thy intention to violate their covenant.' 'Well, then, said 'Umar, 'let them go on.' "

The plague of 'Amawâs. The plague of 'Amawâs [Emmaus] occurred in the year 18. To it a great many Moslems fell victim, among whom was abu-'Ubaidah ibn-al-Jarrâh (who was 58 years old and a commander in the army) and Mu'âdh ibn-Jabal of the banu-Salimah of al-Khazraj who was surnamed abu-'Abd-ar-Raḥmân and who died in the district of al-Uḡḡuwânah in the province of the Jordan, aged 38. This Mu'âdh, abu-'Ubaidah on his death-bed had appointed as his successor. According to others he appointed Tyâḍ ibn-Ghanm al-Fihri. Some others say he appointed 'Amr ibn-al-Aṣi who appointed his own son as 140 successor and departed for Egypt. Al-Faḍl ibn-al-'Abbâs ibn-'Abd-al-Muṭṭalib, surnamed abu-Muḥammad, fell, according to some, as martyr in Ajnâdin; but the fact is that he was a victim to the plague at 'Amawâs. Other victims were Shuraḥbil ibn-Ḥasanah, surnamed abu-'Abdallâh (who died 69 years old); Suhail ibn-'Amr of the banu-'Amir ibn-Lu'ai, surnamed abu-Yazid; and al-Ḥârith ibn-Hishâm ibn-al-Mughirah-1-Makhẓûmi (who, according to others, fell a martyr in the battle of Ajnâdin).

Yazīd ibn-abi-Sufydn governor of Syria. When 'Umar ibn-al-Khaṭṭâb received the news of the death of abu-'Ubaidah, he wrote to Yazid ibn-abi-Sufyân appointing him in his place as governor of Syria, and ordering him to

¹ Edrei of Numbers xxi: 33.

invade Ẹaisâriyah [Caesarea]. According to others, **however**, Yazid was appointed by 'Umar as governor of **the** Jordan and Palestine; abu-ad-Dardâ', of Damascus; and 'Ubâdah ibn-aş-Şâmit, of Hims.

The conquest of Ẹaisâriyah. Muḥammad ibn-Sa'd from al-Wâḳidi:—There is difference of opinion regarding the conquest of Ẹaisâriyah [Caesarea]. Some say Mu'âwiyah subdued it; others, Tyâd ibn-Ghanm, after the death of abu-'Ubaidah whose successor he was; and still others 'Amr ibn-al-'Aşî. According to some, 'Amr ibn-al-'Aşî left for Egypt and appointed his son 'Abdallâh to succeed him. The truth in all that, on which scholars agree, is that the first to lay siege to the city was 'Amr ibn-al-'Aşî who made his descent on it in Jumâda I, year 13. 'Amr would camp around it as long as he could, and whenever the Moslem forces wanted to combine against their enemy, he would go to them. Thus he witnessed the battles of Ajnâdin, Fihl, al-Marj, Damascus and al-Yarmûk. He then returned to Palestine and after taking Jerusalem laid siege to Ẹaisâriyah. From Ẹaisâriyah he left for Egypt. After abu-'Ubaidah, Yazid ibn-abi-Sufyân became governor of Syria, and he appointed his brother to press the siege. Smitten by the plague, Yazid returned to Damascus where he died.

Other than al-Wâḳidi state that 'Umar appointed Yazid ibn-abi-Sufyân to the governorship of Palestine together with the other provinces of Syria and ordered him to invade Ẹaisâriyah which had already been besieged. Yazid went against it with 17,000 men. Its people resisted; and he laid the siege. In the last part of the year 18, he fell ill and departed for Damascus leaving his brother Mu'âwiyah in his place at Kaisariyah. Mu'awiyah reduced the city¹

¹ Ya'kubi, vol. ii, p. 172.

and wrote to Yazid to that effect, and the latter communicated the news to 'Umar.

Mu'âwiyah nominated governor of Syria. At the death of Yazid ibn-abi-Sufyân, 'Umar wrote to Mu'âwiyah making him governor in his [Yazid's] place, upon which abu-Sufyân thanked 'Umar saying, " May the tie of relationship be made stronger by thy kind behavior!"

Hishâm ibn-'Ammâr from Tamim ibn-'Aṭiyah:—'Umar made Mu'âwiyah ibn-abi-Sufyân governor of Syria after Yazid, and appointed with him two men of the Prophet's Companions for conducting prayer and performing the duties of *kāḍi*: abu-ad-Dardā^f to act as *kāḍi* and to conduct prayer at Damascus and the Jordan, and 'Ubâdah to act as *kāḍi* and conduct prayer at Ḥims and Ḳinnasrin.

Mu'âwiyah besieges Ḳaisariyâh. Muḥammad ibn-Sa'd from al-Wāḳidi:—When 'Umar ibn-al-Khaṭṭâb made Mu'âwiyah governor of Syria, the latter besieged Ḳaisâriyah until he reduced it, the city having been under siege for seven years. Its conquest took place in Shawwâl, year 19.

Muḥammad ibn-Sa'd from 'Abdallâh ibn-'Amir:—Mu'âwiyah besieged Ḳaisâriyah until he lost all hope of reducing it. Previous to this, the city had been besieged by 'Amr ibn-al-'Aṣi and his son. When Mu'âwiyah at last took it by storm, he found in it 700,000 [*sic!*] soldiers with fixed stipends, 30,000 Samaritans and 20,000 Jews. He found in the city 300 markets, all in good shape. It was guarded every night by 100,000 men stationed on its wall. The city was reduced in the following way:—A Jew named Yûsuf came to the Moslems at night and pointed out to them a road through a tunnel the water in which would reach a man's waist; in consideration for which information, safety was guaranteed him and his relatives. Mu'âwiyah sanctioned the conditions [made to Yûsuf] and the Moslems entered the city by night, calling "Allah is great!"

The Greeks seeking to flee through the tunnel found it occupied by Moslems. The Moslems opened the city gate and Mu'âwiyah with his men went in. Many Arabs were in the city [as prisoners?]. One of them was a woman, Shaḡrâ', whom Ḥassân ibn-Thâbit referred to when he said:

"Shaḡrâ' says, 'If thou shouldst relinquish wine,
thou wouldst become rich in number.'¹"

Others say her name was

Sha'tha'.

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The captives from Kaisâriyah. Muḥammad ibn-Sa'd from al-Wâḡidi:—The prisoners from Ḳaisâriyah [Caesarea] amounted to 4,000. When Mu'âwiyah sent them to 'Umar ibn-al-Khaṭṭâb the latter gave orders that they be settled in al-Jurf. They were then distributed among the orphans of the *Anṣḍr*, and some were used as clerks and manual laborers for the Moslems. The daughters of abu-Umâmah As'ad ibn-Zurârah, having been given by abu-Bakr two servants from the prisoners of 'Ain at-Tamr who were now dead, 'Umar assigned to the daughters two of the captives of Ḳaisâriyah to take the place of the two dead servants.

Mu'âwiyah forwarded two men of the Judhâm to carry the news of the conquest to 'Umar. Fearing that they might not hasten enough, he forwarded a man of the Khath'am who exerted all effort in walking by day and by night repeating:

"The two brothers of Judham have brought insomnia on me,
the brother of IJishm and the brother of IJarâm.

How can I sleep so long as they are ahead of me?

They are going along and the midday heat is becoming vehement.""

At last he got ahead of them and presented himself before

¹ Cf. Ḥassân ibn-Thâbit, *Diwoḥ*, p. 61; al-Mubarrad, *al-Kâmil*, p. 148.

² Ṭabari, vol. i, p. 2397.

'Umar who, hearing the news of the conquest, exclaimed "Allah is great!"

Hishâm ibn-'Ammâr from one whose name I do not remember:—*Ḳaisâriyah* was taken by storm in the year 19. Hearing the news of its capture, 'Umar exclaimed, "*Ḳaisâriyah* is taken by storm. Allah is great!" and so did the rest of the Moslems. The city was besieged for seven years and was finally reduced by Mu'âwiyah.

The death of Yazid ibn-abi-Sufyân took place at the end of the year 18, in Damascus.

The date of the conquest of *Ḳaisâriyah*. Those who claim that Mu'âwiyah reduced *Ḳaisâriyah* in the days of his brother believe that it was not reduced before the end of the year 18; but those who claim that it was reduced while he was governor of Syria believe that it was reduced in the year 19. Of the two views, the latter is the tenable one. According to still other reports, the city was reduced in the early part of the year 20.

'Asḳalân reduced. 'Umar ibn-al-Ḳhaṭṭâb wrote to Mu'âwiyah instructing him to follow up the conquest of what was left in Palestine. Accordingly, Mu'âwiyah conquered 'Asḳalân [Ascalon] which capitulated after some resistance. According to others, however, it was 'Amr ibn-al-'Aṣi who first conquered the city. Later, its inhabitants violated the covenant and were reinforced by the Greeks. It was then that Mu'âwiyah reduced it, settled garrisons of cavalry in it and put it in charge of a guard.

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'Abd-al-Malik makes repairs in 'Asḳalân, *Ḳaisâriyah* and other places. Bakr ibn-al-Haitham from certain *sheikhs* of 'Asḳalân:—The Greeks destroyed 'Asḳalân and expelled its inhabitants in the days of ibn-az-Zubair. When 'Abd-al-Malik ibn-Marwân became ruler, he rebuilt the city and fortified it, and made repairs in *Ḳaisâriyah*, too.

Muḥammad ibn-Muṣaffa from abu-Sulaimân ar-Ramli's

father:—In the days of ibn-az-Zubair the Greeks went out against ẖaisâriyah and devastated it and razed its mosque to the ground. When 'Abd-al-Malik ibn-Marwân was settled in his rule, he made repairs in ẖaisâriyah, restored its mosque and left a garrison in it. Moreover, he built Tyre and outer Acre which had shared the same fate as ẖaisâriyah.

Sulaiman ibn' Abd-al-Malik builds ar-Ramlah. The following tradition was communicated to me by certain men well versed in the conditions of Syria:—Al-Walid ibn-' Abd-al-Malik made Sulaimân ibn-'Abd-al-Malik governor of the province of Palestine. Sulaimân took up his abode in Ludd and then founded the city of ar-Ramlah and fortified it.¹ The first thing he built in it was his palace and the house known as Dâr aş-Şabbâghin [the house of the dyers] in the middle of which he made a cistern. He then planned the mosque and began its construction, but he became caliph before its completion. After becoming caliph, he continued its construction which was completed by 'Umar ibn-'Abd-al-'Aziz who reduced the original plan, saying, " The inhabitants of ar-Ramlah should be satisfied with the size thereof to which I have reduced it."

After having erected a house for himself, Sulaimân permitted the people to build their houses, which they did. He dug for the inhabitants of ar-Ramlah their canal which is called Baradah, and he dug also wells. The one he appointed to oversee the expenses of his palace in ar-Ramlah and of the cathedral mosque² was one of his clerks, a certain Christian of Ludd named al-Baṭriḫ ibn-an-Naka.³

¹ Ar. *maṣṣara*—" to make a city a boundary line between two things;" see *an-Nihdyah*; Le Strange, p. 303, translates: " made it his capital."

² Muḫaddasi, p. 164.

³ " Ibn-Baka " in Hamadhani, *Buldan*, p. 102.

Before Sulaimân there was no such city as ar-Ramlah, and its site was sand [Ar. *rami*].

The Dâr aş-Şabbâghîn passed to the hands of the heirs of Şâliḥ ibn-'Alī ibn-'Abdallāh ibn-al-Abbās, because it was confiscated with the possessions of the banu-Umaiyaḥ.

The expenses of the wells and canal of ar-Ramlah, after the time of Sulaimân ibn-'Abd-al-Malik, were met by the banu-Umaiyaḥ. But when the banu-1-Abbās assumed the caliphate, they paid the expenses. The order for these ex- 144
penses was issued yearly by every caliph; but when al-Mu'taṣim became caliph, he gave a permanent decree for these expenses, thereby doing away with the necessity of issuing an order every time by the caliph. It became thereafter a .current expense which the *'dmils* paid and kept an account of.

"Reduction" and "restoration" in the *kharaj*. There are in Palestine special places containing documents from the caliphs, set aside from the records of the *kharaj* of the common people and containing a statement of the " reduction " and " restoration ", the explanation of which is the following:—Certain estates having been abandoned in the caliphate of ar-Rashid and deserted by their occupants, ar-Rashid sent Harthamah ibn-A'yan to cultivate them. Harthamah asked some of their old tenants and farmers to go back to them with the understanding that he would reduce their *kharaj* and would deal with them more leniently. Those who went back are those to whom the " reductions " were made. Others came after that and their old lands were restored to them. These are the ones to whom the " restorations " were made.

Fiefs in 'Askaldn. The following tradition was related to me by Bakr ibn-al-Haitham:—" I met a man of the Arabs in 'Askalân who said that his grandfather was one of those settled in 'Askalân by 'Abd-al-Malik and was given

a fief in it as one of the garrison of cavalry to whom fiefs were assigned. He also showed me a piece of land, saying, 'This is one of the fiefs given by 'Uthman ibn-'Affan'. I heard Muhammad ibn-Yusuf al-Faryabi ¹ say:—' Here in 'Asḳalân are fiefs which were given out by the orders of 'Umar and 'Uthmân, and it matters not who takes possession of them.' "

¹" Firyâbi" in Ṭabari, vol. iii, p. 2557.

CHAPTER XII

THE PROVINCE OF KĪNNASRĪN AND THE CITIES CALLED AL-'AWAṢĪM

Kinnasrin capitulates. Abu-'Ubaidah ibn-al-Jarrāḥ, after being through with al-Yarmūk, went to the province of Ḥimṣ and passed from one place to the other examining it.¹ Then he went to Kīnnasrin [Chalcis] with Khālid ibn-al-Walid commanding the van of his army.² The inhabitants of the city of Kīnnasrin resisted at first, then they sought refuge in their stronghold and asked to capitulate. Abu-'Ubaidah made terms with them similar to those of Ḥimṣ. Thus the Moslems effected the conquest of the land of Kinnasrin with its villages. The Hadir³ Kinnasrin had been settled by the Tanūkh tribe since they came to Syria and pitched their tents in it. They later built their houses in it. These, abu-'Ubaidah summoned to Islām. Some of them accepted it, but the banu-Saliḥ ibn-Ḥulwān ibn-Tmrān ibn-al-Ḥāfi ibn-Kuḍā'ah remained Christian.* 145

Certain sons of Yazid ibn-Ḥunain at-Ṭa'i-1-Anṭāki from their *sheikhs*:—A group of men from this Ḥāḍir Kīnnasrin embraced Islām in the caliphate of al-Mahdi who inscribed on their hands in green color the word "Kīnnasrin."

¹ Ar. *istakrâha*, Caetani, vol. iii, p. 790, translates: "rinovo con gli abitanti il primitive trattato."

² Tabari, vol. i, p. 2393.

³ "A place where people alight and take up their abode by a constant source of water," T. 'A. Cf. Wakidi, *Futuh*, vol. ii, pp. 35-39.

⁴ Cf. Yakut, vol. iv, p. 184.

ICinnasrin violates the covenant. Thence abu-'Ubaidah departed bent upon Aleppo [Ḥalab], but hearing that the people of Kinnasrin had violated the covenant and proved perfidious, he directed against them as-Simṭ ibn-al-Aswad al-Kindi who reduced the city after besieging them.

Hishām ibn-'Ammār ad-Dimashķi from 'Abd-ar-Raḥmān ibn-Ghanm:—" We kept our post against Kinnasrin with as-Simṭ (or, perhaps he said Shuraḥbil ibn-as-Simṭ) as our leader. When he reduced the city, he carried off cows and sheep as booty. One part of the booty he distributed among us and the remaining part was treated according to the laws governing the spoils [Ar. *maghnam*¹]. "

The Hadir Taiyi. The Hadir Taiyi'² was of old origin. It dates back to the disastrous war termed Ḥarb al-Fasad³ which tore up the tribe of Taiyi' some of whom then came and established themselves on the two mountains [*al-Jabalain*, i. e., Aja and Salma]. Under these circumstances a large body of the Taiyi' were dispersed over the country and some came and settled [near Kinnasrin]. When abu-'Ubaidah came to them, some became Moslems and many made terms agreeing to pay poll-tax, a little after which they all accepted Islām with the exception of a few.

The Hddir of Aleppo. Close by the city of Aleppo stood a settlement called the Ḥâḍir Ḥalab in which different Arab tribes including Tanûkh lived. Abu-'Ubaidah made terms with them in which they agreed to pay poll-tax. Later they embraced Islām and lived with their descendants in the same place until a little after the death of ar-Rashid. The inhabitants of this Ḥâḍir once fought against the people of

¹ Mawardi, p. 240 seq.

² *Mushtarik*, p. 118.

³ In which many atrocities were committed by both parties. See " *Annotations on al-Ḥāmus*" by Muhammad ibn-at-Ṭaiyib al-Fasi.

the city of Aleppo and tried to drive them out of their city. The Hâshim tribe of the people of Aleppo **wrote to all the** Arab tribes of the vicinity asking for help. The first to come to their support and aid was al-'Abbâs ibn-Zufar ibn-'Aşim al-Hilâli (according to his maternal pedigree, because umm-'Abdallâh ibn-al-'Abbâs was Lubâbah, daughter of al-Ĥârith ibn-Ĥazn ibn-Bujair ibn-al-Huzam of the Hilâl tribe). The people of that Ĥâḍir could not resist this al-'Abbâs and his men. They were therefore expelled from their Ĥâḍir, and that at the time of the insurrection of Muḥammad ibn-ar-Rashid; and their Ĥâḍir was destroyed. They moved to Ḳinnasrin whose people met them with food and clothing. No sooner had they entered the city, than they attempted to subjugate it and were therefore driven out. Thus they were dispersed over the land, some settling in Takrit (whom I myself have seen) and others in Armenia and various other regions. 146

Al-'Abbaş ibn-Zufar in Aleppo. I was told by al-Mutawakkil that he heard a *sheikh* of the banu-Şaḥîḥ ibn-'Ali ibn-'Abdallâh ibn-'Abbâs say to al-Mu'taşim, in the year in which the latter invaded 'Ammûriyah V that when al-'Abbâs ibn-Zufar al-Hilâli arrived in Aleppo for the support of the Hashimites, some of their women called him saying, "Our hope, uncle, is in Allah and in thee!" To this al-'Abbâs answered, "There is no danger, if it be the will of Allah; may Allah disappoint me, if I should disappoint you!"

Hiya'r bani-l-Ḳa M. Hiya'r bani-1-Ḳa'ḳa' was a well-known town in pre-Islamic time. In it was the stopping place of al-Mundhir ibn-Mâ' as-Sama' al-Lakhmi, the king of al-Ḥirah. It was also settled by the banu-1-Ḳa'ḳa' ibn-Khulaid . . . ibn-Baghîd, who chose it for their abode and after whom it was thus called.

¹Mushtarik, p. 317; Yakut, vol. iii, p. 730.

'Abd-al-Malik ibn-Marwān had given to al-Ka'kâ' a part of this Ḥiyâr as fief, and to al-Ḳa'kâ's uncle, al-'Abbâs ibn-Jaz' ibn-al-Ḥârith other fiefs which he exempted from the *kharaj*¹ and assessed it on al-Yaman. They were also exempt after he died. All or most of them were waste land. The daughter of this al-'Abbâs, Wallâdah, lived with 'Abd-al-Malik and brought forth al-Walid and Sulaimân.

Abu-'Ubaidah reduces Aleppo. Abu-'Ubaidah set out for Aleppo sending before him 'Iyâḍ ibn-Ghanm al-Fihri. (The name of the latter's father was 'Abd-Ghanm; but when 'Iyâḍ accepted Islâm, he hated to be called 'Abd-Ghanm,² so he said, "I am 'Iyâḍ ibn-Ghanm"). Abu-'Ubaidah, finding the people in a fortified position, camped around the city; but no sooner had he done so, than they sought to capitulate and make terms regarding the safety of their lives, their possessions, city wall, churches, homes and the fort. All this was granted them with the exception of a site for the mosque. The one to make the terms was Tyâḍ; and abu-'Ubaidah sanctioned them. 147

Some reporters claim that they capitulated, agreeing to share with the Moslems half of their homes and churches provided their lives be spared. Others assert that abu-'Ubaidah found nobody in Aleppo, its inhabitants having moved to Antioch. From there they agreed in writing with abu-'Ubaidah on the terms of peace. When the terms were concluded, they returned to Aleppo.

Antioch reduced by abu-'Ubaidah. Abu-'Ubaidah set out from Aleppo for Antioch [Anṭâkiyah] in which a large body of men from the province of Ḳinnasrin had fortified themselves. On his arrival at Mahrûbah, which lay about

¹ Ar. *aughara*. See Zaidān, vol. ii, p. 133.

² One of the pre-Islamic gods.

two parasangs from Antioch, the troops of **the enemy** met him; and he dispersed them and forced them to seek refuge in the city. Abu-'Ubaidah invested the city at all its gates, most of the army being at the Bâb Fâris and Bâb al-Baḥr [sea gate]. At last they capitulated, agreeing to pay poll-tax or evacuate the place. Some of them did leave; but others remained, and to the latter abu-'Ubaidah guaranteed safety, assessing one *dinâr* and one *jariḥ* [of wheat] on every adult. Later, they violated the contract, which made abu-'Ubaidah send against them Tyâḍ ibn-Ghanm and Ḥabib ibn-Maslamah, who reduced the city and made terms identical with the previous ones. Some say, however, that they violated the contract after abu-'Ubaidah's return to Palestine. So he sent from Jerusalem 'Amr ibn-al-'Aṣi who reduced it and returned to Jerusalem whose people, after a short time, sought to capitulate and make peace.

A garrison stationed in Antioch. Muḥammad ibn-Sahm al-Anṭâki from certain *sheikhs* of the frontier cities:—Antioch was highly esteemed by 'Umar and 'Uthmân. When it was therefore reduced, 'Umar wrote to abu-'Ubaidah saying, "Station in Antioch Moslems of strong determination and good management. Let them be its garrison, and never stop their allowances." When he made Mu'âwiyah governor, 'Umar wrote to him something to that effect. Later 'Uthmân instructed Mu'âwiyah to station in it troops that would never leave and to assign them fiefs, which Mu'âwiyah did. The following was said by abu-Sahm, "As a child, while I was standing on the bridge of Antioch spanning the Orontes [Ar. al-Urunṭ] I heard an aged man of Antioch say, 'This piece of land is a fief from 'Uthmân to certain men that were in the army sent by abu-'Ubaidah. It was allotted them in the time in which Mu'âwiyah was, according to 'Uthmân's assignment, the governor of Syria.'" 148

Muslim ibn-'Abdallah loses his life. Mu'a'wiyah ibn-abi-Sufyân transplanted to Antioch in the year 42 some Persians and others from Ba'labakk, Hîmş, al-Başrah and al-Kûfah.¹ One of those transplanted was Muslim ibn-'Abdallâh, the grandfather of 'Abdallâh ibn-Ḥabîb ibn-an-Nu'mân ibn-Muslim al-Antâki. This Muslim was killed at one of the gates of Antioch which is known to-day as Bâb Muslim. His death was brought about when the Greeks started from the coast and set up their camp against Antioch and one of the "uncircumcised" threw a stone on Muslim, who was then on the city wall, and killed him.

Seleucia given as fief. According to a tradition communicated to me by certain *sheikhs* from Antioch, among whom was ibn-Burd al-Fakîh, al-Walid ibn-'Abd-al-Malik gave as fief to some of the troops of Antioch the land of Seleucia [Ar. Sa'ûkiyah] lying at the sea-coast. Moreover, he fixed the tax on a *Ulthur* (i. e., *jârib*) one *ḍinâr* and one modius² of wheat. They cultivated the land; and the terms were carried into effect. He also built the fort of Seleucia.

Baghrds. The land of Baghrâs [Pagrae] belonged to Maslamah ibn-'Abd-al-Malik who gave it as an unalienable legacy³ to be used in the cause of righteousness. The same man owned 'Ain as-Sallaur with its lake and al-Iskandariyah [Alexandria] which latter passed as fief into the hands of Rajâ', a freedman of al-Mahdi, to be inherited by his [al-Mahdi] sons Maṣṣûr and Ibrâhim, later to Ibrâhim ibn-Sa'id al-Jauhari, then by purchase to Aḥmad ibn-abi-Duwâd al-Iyâdi, and lastly to al-Mutawakkil, "the Commander of the Believers."

¹ " Mişran " used for the last two localities.

² De Goeje, gloss, to *Biblio. Geog. Arab.*, vol. iv, pp. 352-353; C. H. Becker, *Papyri Schott-Reinhardt*, vol. i, p. 31.

³ Ar. *wakf*.

Maslamah gives fiefs to Rabi'ah. According to a tradition communicated to me by ibn-Burd al-Anṭāki and others, certain men of the Rabi'ah tribe were assigned fiefs by Maslamah ibn-'Abd-al-Malik, which were later confiscated, passed to al-Ma'mūn and put in charge of Ṣāliḥ al-Khāzin, the proprietor of the "Dar[-Ṣāliḥ]" in Antioch.

Abu-'Ubaidah reduces Ma'arrat Miṣrīn and other places. 149
Abu-'Ubaidah, hearing that a large body of Greeks were assembled between Ma'arrat Miṣrīn¹ and Aleppo, met them and killed many patricians, dispersing the whole army and carrying away captives and booty. Thus he effected the conquest of Ma'arrat Miṣrīn and made terms similar to the terms of Aleppo. His cavalry roamed about until they got to Būka and reduced the villages of al-Jūmah, Sarmin,² Martahwan³ and Tizin.⁴ The occupants of the convents of Tabaya⁵ and al-Fasilah capitulated, agreeing to entertain whomever of the Moslems passed by them. The Khunāṣirah Christians, too, came to abu-'Ubaidah and made terms. Thus did all the land of Ḳinnasrin and Antioch fall into the hands of abu-'Ubaidah. I learnt from al-'Abbas ibn-Hisḥām on the authority of his father that the Khunāṣirah were thus called after one, Khunāṣir ibn-'Amr ibn-al-Ḥarīth al-Kalbi — later al-Kināni — who was their chief.

Buṭnān Ḥabīb was so called after Ḥabīb ibn-Maslamah-1-Fihri who was sent from Aleppo either by abu-'Ubaidah or Iyāḍ ibn-Ghanm to Buṭnān, where he reduced a fort that later bore his name.

¹ Known also as Ma'arrat Ḳinnasrin and Ma'arrat Naṣrin. Yāḳūt, vol. iv, p. 574.

² *Ibid.*, vol. iii, p. 83.

³ Lammens, *MFO*, vol. i, p. 242; Yakut, vol. iv, p. 487.

⁴ or Tuzin. Yakut, vol. i, p. 907.

⁵ ? No diacritical points.

The treaty with Ḳûrus. Abu-'Ubaidah set out bent upon Ḳûrus¹ [Cyrrhus], sending at the head of the vanguard 'Iyâḍ. The latter was met by one of the monks of Ḳûrus, who asked to capitulate on behalf of its people. Tyâḍ sent the monk to abu-'Ubaidah, who was now between Jabrin² and Tall A'zaz.³ Abu-'Ubaidah accepted the capitulation and proceeded to Ḳûrus where he signed a covenant with its people, granting them the same rights granted to the people of Antioch. To the monk, he wrote a special statement regarding a village that he owned called Sharkina.⁴ He then distributed his cavalry and subdued all the province of Ḳûrus to the end of the frontier of Niḳābulus (Nicepholis).

Ḳûrus a frontier garrison for Antioch. Ḳûrus was for Antioch the seat of a garrison that kept watch on the enemy. To it came every year a detachment⁵ from the Antioch army to act as garrison. Later, one of the four divisions into which the army of Antioch was divided⁶ was moved to it; and the periodical detachments were no more sent there.

Salmân fort. Salmân ibn-Rabi'ah-1-Bâhili was in the army of abu-'Ubaidah, together with abu-Umamah aṣ-Ṣudai ibn-'Ajlân, a Companion of the Prophet. This Salmân occupied a fort in Ḳûrus which was called after him Ḥiṣn [fort] Salmân. He then returned from Syria, together with others, to reinforce Sa'd ibn-'abi-Waḳḳâs in al-'Irâḳ. 150 According to others, Salmân ibn-Rabi'ah had led an invasion

¹ Ya'ḳûbi, *Buldân*, p. 363; Rustah, p. 107.

² Jibrin or Jibrin Kurastaya. Yakut, vol. ii, p. 19.

³ or Tall 'Azaz. Yakut, vol. iii, p. 667.

⁴ The word is uncertain, cf. "Sorqanié, Surkanyâ" in Lammens, "Villages Yezidis," *MFO*, vol. ii, p. 382.

⁵ Ar. *tali'ah*, 1,500-2,000 men who came in spring and returned in winter.

⁶ Zaidân, vol. i, p. 120.

against the Greeks after the conquest of al-'Irâḳ and before he started for Armenia. On setting out from the district of Mar'ash, he encamped near this fort and it was called after him. This Salman together with Ziyad¹ were among the Slavs whom Marwân ibn-Muḥammad stationed in the frontier fortresses.² I heard someone say that this Salmân was a Slav and that the fort was named after him.

Manbij, Duluk and Ra'ban make terms. Abu-'Ubaidah advanced to Halab as-Sajur³ and sent before him 'Iyad to Manbij [Hierapolis]. When abu-'Ubaidah came up to 'Iyâḍ, he found that the people of Manbij had capitulated on terms similar to those of Antioch. Abu-'Ubaidah carried the terms into effect and sent 'Iyâḍ ibn-Ghanm to the region of Dulûk and Ra'bân, whose inhabitants capitulated on terms similar to those of Manbij. One condition imposed on them was that they search for news regarding the Greeks and forward it in writing to the Moslems. To every district abu-'Ubaidah conquered, he assigned a *'amil* and sent with him some Moslems. But in the dangerous places he posted garrisons.

Bâlis and Ḳâşîrîn captured. Abu-'Ubaidah proceeded until he got to 'Arâjin.⁴ The van of the army he sent to Bâlis [Barbalissus]; and to Ḳâşîrîn he sent an army under Ḥabîb ibn-Maslamah. Bâlis and Ḳâşîrîn² belonged to two brothers of the Greek nobility to whom were given as fiefs the adjacent villages and who were made guardians of the Greek towns of Syria that lay between Bâlis and Ḳâşîrîn. When the Moslem armies reached these towns, their inhabi-

¹ The one after whom Hisn Ziyad was named; Yakut, vol. ii, p. 276.

² *Ar thughur*; Zaidan, vol. i, pp. 153-155.

³ Yakut, vol. i, p. 315; *Mushtarik*, p. 142.

⁴ Sometimes 'Arshin; Lammens, *MFO*, vol. i, p. 240, note 3.

⁵ Yakut, vol. iv, p. 16.

tants capitulated, agreeing to pay poll-tax or evacuate the places. Most of them left for the Byzantine Empire, Mesopotamia and the village of Jisr Manbij [or ʔal'at an-Najm]. At this time there was no bridge [Ar. *jisr*]. It was first put up for the summer expeditions in the days of 'Uthmân ibn-'Afṭan. Others claim that it is of ancient origin.

Abu-'Ubaidah stationed in Bâlis a body of fighting men and settled in the city some Arabs, who were in Syria and who, after the advent of the Moslems to Syria, had accepted Islâm, together with others who were not among the forces sent to the frontiers, but who had emigrated from the deserts and belonged to the ʔais tribe. In ʔaṣîrin, he settled others who, either themselves or their descendants, refused to stay in it. Abu-'Ubaidah reached as far as the Euphrates and then returned to Palestine.

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Maslamah canal. Bâlis and the villages attached to it on its upper, middle, and lower extremities were tithe-lands watered only by rain. When Maslamah ibn-'Abd-al-Malik ibn-Marwân led an expedition against the Greeks from the side of the Mesopotamian frontier fortresses, he camped at Bâlis whose inhabitants, together with those of Buwailis, ʔaṣîrin, 'Abidin, and Ṣiffin (which were villages attached to Bâlis) came to him, together with the inhabitants of the upper extremity, and they all asked him to dig for them a canal from the Euphrates to irrigate their land, agreeing to offer him one-third of the produce of the land, after taking away the usual tithe for the government.¹ Maslamah consented and dug the canal called Nahr Maslamah; and the people lived up to their promise. Moreover, Maslamah repaired and strengthened the city wall. According to others, Maslamah himself started the idea and proposed the terms.

¹ Ar. *Sultan*.

Bâlis and its villages as fief. At the death of Maslamah, Bâlis with its villages passed into the hands of his heirs, who held them until the appearance of the "blessed dynasty" [Abbasid], at which time 'Abdallâh ibn-'Ali confiscated the possessions of the banu-Umayyah, including Bâlis and its villages. Abu-1-'Abbâs the "Commander of the Believers," assigned Bâlis and its villages as fief to Sulaimân ibn-'Ali ibn-'Abdallâh ibn-al-'Abbâs, from whom they passed to his son, Muḥammad ibn-Sulaimân. Muḥammad's brother, Ja'far ibn-Sulaimân, repeatedly calumniated his brother to ar-Rashid, the "Commander of the Believers," stating that he used to spend many times the income of the possessions and [crown-] domains he held, for the purpose of attaining his ambition,¹ and upon the slaves and other dependents he kept. He added that it was legal for the "Commander of the Believers" to appropriate the money of his brother. These letters ar-Rashid ordered preserved. Now, when Muḥammad died, Ja'far's letters were brought out and used as an argument against him. Muḥammad had no other brother from his father and mother than Ja'far. The latter acknowledged that they were his letters; and so the possessions passed to ar-Rashid, who gave Bâlis and its villages as fief to al-Ma'mûn, after whom they passed to his son.

Mu'âdh advises against the division of the land. Hishâm ibn-'Ammâr from 'Abdallâh ibn-Ḳais al-Hamdâni:—When 'Umar ibn-al-Khaṭṭâb came to al-Jâbiyah and wanted to divide the land among the Moslems, on the ground that it was taken by force, Mu'âdh ibn-Jabal objected saying, "By Allah, if thou dividest the land, the result will certainly be unfavorable. The great part will be in the hands of these people, who will pass away, and the whole will become the possession of one man. Others will come after

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¹ The caliphate; Athir, vol. vi, p. 82.

them, who will bravely defend Islâm, but find nothing left. Seek therefore some plan that suits those who come first as well as those who come last." 'Umar acted according to the suggestion of Mu'âdh.

The chief of Busra tells a lie regarding the tax. Al-Ḥusain ibn-'Ali ibn-al-Aswad al-'Ijli from Salamah-1-Juhani's uncle:—The chief of Buşra recounted that he had capitulated to the Moslems, agreeing to offer food, oil and vinegar. 'Umar asked that a statement be written down to that effect; but abu-'Ubaidah showed that the chief of Buşra was telling an untruth and said, "The fact is that we made terms by which certain things should be sent to the winter quarters of the Moslems." Then 'Umar decreed that a poll-tax be assessed graded according to the various classes,¹ and that *kharaj* be imposed upon the land.

[Umar fixes the tax.] Al-Ḥusain from Aslam, a freed-man of 'Umar:—'Umar wrote to the tax-collectors instructing them to levy poll-tax only on those who were adult, and he fixed it at four *dinârs* on those who possessed gold. He also assessed on them a subsistence tax by which each Moslem in Syria and Mesopotamia would receive two modii of wheat, and three *kışs* of oil, and the right to be entertained as a guest for three days.

The tithe-lands of Syria. Abu-Ḥafş ash-Shâmi from Makḥul²:—Every piece of "tithe-land" in Syria is one whose people had evacuated it, and which had been given as fief to the Moslems, who, by the permission of the governors, cultivated it after it had lain as waste land claimed by no one.

¹ De Goeje, *Memoire*, p. 150

² Hajar, vol. iii, p. 935.

CHAPTER XIII

CYPRUS

The first conquest of Cyprus. According to al-Wâḳidi and others, the first expedition against Cyprus was led in sea by Mu'âwiyah ibn-abi-Sufyân. This was the first time the Moslems sailed in the Mediterranean. Mu'âwiyah had asked 'Umar's permission to lead a naval expedition, but 'Umar refused.¹ When 'Uthmân ibn-'Affân became caliph, Mu'âwiyah wrote again asking permission to invade Cyprus, informing him about its proximity and the ease of acquiring it. In answer to this, 'Uthmân wrote, " I have seen the answer 'Umar gave when thou madest the request from him 153 to lead a sea-expedition." In the year 27, Mu'âwiyah again wrote to 'Uthmân, referring to the ease with which the sea could be crossed to Cyprus. 'Uthmân wrote back this time saying, " If thou sailest with thy wife, we allow thee to do so; otherwise, not." Accordingly, Mu'âwiyah embarked from Acre with a large number of ships, accompanied by his wife Fâkhithah daughter of Ḳarazah² ibn-'Abd-'Amr ibn-Naufal ibn-'Abd-Manâf ibn-Ḳuṣai. Likewise, 'Ubâdah ibn-aṣ-Ṣâmit took his wife umm-Harâm of the Anṣdr, daughter of Milḥân. This took place in the year 28, after the cessation of the rainy season; others say, in the year 29. When the Moslems arrived in Cyprus and landed on its shore (Cyprus being an island 80x80 parasangs), its

¹ Tabari, vol. i, pp. 2820-2821.

² Duraid, p. 55.

Archon [Urġun] demanded to make terms of capitulation, which was considered unavoidable by the people. Mu'âwiyah made terms with them on 7,200 *dinârs* to be paid annually by them. Similar terms had been made with them by the Greeks. Thus the people of Cyprus pay two tributes. It was made a condition that the Moslems would not prevent them from paying the tribute to the Greeks; on the other hand the Moslems made it a condition that they would not fight^x those who may come after them to subjugate the Cyprians, and that the Cyprians would keep the Moslems informed regarding the movement of their enemy—the Greeks. Thus when the Moslems used to undertake an expedition by sea, they did not molest the Cyprians. They were riot supported by the Cyprians; nor did the Cyprians support any one against them.

The second invasion by Mu' dwiyah. In the year 32, however, the Cyprians offered ships as an aid to the Greeks in an expedition in the sea. Consequently, Mu'âwiyah invaded them in the year 33 with 500 ships. He took Cyprus by force, slaughtering and taking prisoners. He then confirmed them in the terms that were previously made, and sent to the island 12,000 men of those whose names were recorded in the register [Ar. *diwdn*]² and erected mosques in it. Moreover, Mu'âwiyah transplanted from Ba'labakk a group of men, and erected a city on the island, whose inhabitants were assigned special stipends until the death of Mu'âwiyah. His son Yazid, who succeeded him, sent the troops back and ordered the city destroyed.

According to other reports, the second invasion of Cyprus by Mu'âwiyah was carried out in the year 35.

Why Yazid withdrew the troops. Muḥammad ibn-Muṣaffa-1-Ḥimsī from al-Walid: — Yazid ibn-Mu'âwiyah

¹ Athir, vol. iii, p. 74.

² And therefore received stipends; al-Mutarrizi, *al-Mughrib*, p. 187.

was offered a large and considerable sum of money as bribe; and that was why he withdrew the troops from Cyprus, upon which the Cyprians destroyed their city and Mosques. 154

Umm-Ḥardm dies in Cyprus. Muḥammad ibn-Sa'd from 'Abd-as-Salām ibn-Mûsa's father:—When Cyprus was invaded for the first time, umm-Ḥarâm, daughter of Milḥân, sailed with her husband, 'Ubâdah ibn-aṣ-Ṣâmit. On their arrival in Cyprus, she disembarked and was offered a mule to ride upon. As she was riding, the mule stumbled; and she was killed. Her tomb in Cyprus is called "the Tomb of the Righteous Woman." ¹

Some of those who took part in the campaign. Among those who joined the campaign with Mu'âwiyah were the following: — Abu-Aiyûb Khâlîd ibn-Zaid ibn-Kulaib al-Anṣârî, abu-ad-Dardâ', abu-Dharr al-Ghifârî, 'Ubâdah ibn-aṣ-Ṣâmit, Faḍalah ibn-'Ubaid al-Anṣârî, 'Umair ibn-Sa'd ibn-'Ubaid al-Anṣârî, Wâthilah ibn-al-Aṣḡa' al-Kinânî, 'Abdallâh ibn-Bishr al-Mâzini, Shaddâd ibn-Aus ibn-Thâbit (a nephew of Ḥassaṇ ibn-Thâbit), al-Miḡdâd, Ka'b al-Mabr ibn-Matî'² and Jubair ibn-Nufair al-Hadramî.

Mu'âwiyah makes permanent peace. Hishâm ibn-'Ammâr ad-Dimashqî from Ṣafwaṇ ibn-'Amr:—Mu'âwiyah ibn-abi-Sufyân personally carried out the invasion of Cyprus and was accompanied by his wife. Its conquest, effected by Allah, was complete; and the booty he brought to the Moslems was great. The raids of the Moslems were repeated until Mu'âwiyah in his caliphate concluded permanent terms with the Cyprians to the effect that they pay 7,000 *dīnârs* and give advice and warnings to the Moslems regarding their enemy, the Greeks. This or something like it was agreed upon.

¹ JRAS, 1897, pp. 81-101.

² Nawawî, p. 523; ibn-Kutaibah, *Kitab al-Ma'arif*, p. 219.

The Cyprians expelled and returned. Al-Walid ibn-Yazid ibn-'Abd-al-Malik expelled many of the Cyprians to Syria, because of a charge of suspicion brought against them. When the Moslems disapproved of the act, Yazid ibn-al-Walid ibn-'Abd-al-Malik returned them to their home. In the caliphate of ar-Rashid, an invasion was led against them by Ḥumaid ibn-Ma'yūf al-Hamḍāni because of a rebellion they had started; and many were carried off as prisoners. Later they behaved properly towards the Moslems; and, by ar-Rashid's orders, their prisoners were returned.

The tax increased. Muḥammad ibn-Sa'd from al-Wāḳidi:—The terms between Mu'āwiyah and the Cyprians were kept in force until the time of 'Abd-al-Malik ibn-Marwān who added 1,000 *dīnārs* to their tax. That was the case until the caliphate of 'Umar ibn-'Abd-al-'Aziz who cancelled the addition. When Hishām ibn-'Abd-al-Malik, 155 however, came to power, he restored it; and it was kept until the caliphate of abu-Ja'far al-Manṣūr, who expressed himself as follows: " We shall, above everyone else, do justice to them, and not enrich ourselves by oppressing them." Accordingly, he restored the terms made by Mu'āwiyah.

'Abd-al-Malik wants to annul the treaty. The following was communicated to me by certain Syrian scholars and abu-'Ubaid al-Ḳâsim ibn-Sallām:—During the governorship of 'Abd-al-Malik ibn-Ṣaliḥ ibn-'Ali ibn-'Abdallah ibn-'Abbas over the frontier cities [Ar. *thughūr*], the Cyprians started a rebellion; and he, therefore, desired to break the covenant made with them. The canonists were numerous, among whom were the following whose opinions he sought: al-Laith ibn-Sa'd, Mâlik ibn-Anas, Sufyân ibn-'Uyainah, Mûsa ibn-A'yan, Ismâ'il ibn-'Aiyâsh, Yaḥya ibn-Ḥamzah, abu-Ishâḳ al-Fazâri, and Makhlad ibn-al-Ḥusain. They all answered him.

The opinion of al-Laith. The following is a quotation from the letter of al-Laith ibn-Sa'd: "The Cyprians are being constantly charged by us with infidelity to Moslems and loyalty to Allah's enemies, the Greeks. Allah himself has said:¹ 'Or if thou fear treachery from any people, cast off their treaty in like manner.' He did not say, 'cast not off their treaty until thou art sure of their treachery.' I, therefore, consider it best that thou castest off their treaty and givest them a respite of one year for enforcing the law. Those of them who desire to go and settle in a Moslem land and become *dhimmis*, paying the *kharāj*, may do so; those who desire to emigrate to the land of the Greeks may do so; and those who desire to remain in Cyprus, with the understanding they are hostile, may do so and be considered an enemy to be fought and attacked. To give them a respite of one year would be enough to refute any protest they may make, and to prove our loyalty to the covenant."

The opinion of Malik. The following statement was written by Malik ibn-Anas:—"Our peace with the Cyprians is of old standing and carefully observed [? *Ar. niutaẓāhar*] by the governors placed over them, because they considered the terms a humiliation and belittlement to the Cyprians, and a source of strength to the Moslems, in view of the tax paid to them and the chance they had of attacking their enemy. Yet I know of no governor who broke their terms or expelled them from their city. I, therefore, consider it best to hesitate in breaking their covenant and casting off their treaty until the evidence [of disloyalty] is well established against them, for Allah says:² 'Observe, therefore, the engagement with them through the whole time of their treaty.' If, after that, they do not behave properly and abandon their deceit, and thou art convinced of their perfidy,

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¹Or., 8:60.²Kor., 9:4.

then thou mayest attack them. In that case, the attack would be justified and would be crowned with success; and they would suffer humiliation and disgrace, by Allah's will."

The opinion of Sufyān ibn-Uyainah. This is what Sufyān ibn-'Uyainah wrote: "We know of no one who made a covenant with the Prophet and violated it, without having the Prophet consider it legal to put him to death, except the people of Makkah. Their case was a favor on the part of the Prophet. Their violation consisted in rendering aid to their allies against the Khuẓâ'ah, the Prophet's allies. One of the terms stipulated against the people of Najrân was not to practise usury; but when they did practise it, 'Umar decreed that they be expelled. Thus by 'the consensus of opinion' [Ar. *ijmâ'*], he who violates a covenant forfeits the right of being entitled to security."

The opinion of Muṣa ibn-A'yan. Muṣa ibn-A'yan wrote:—"Similar cases took place in the past, but in each case the governors would grant a period of respite; and so far as I know, none of the early men ever broke a covenant with the Cyprians or any other people. It may be that the common people and the mass among the Cyprians had no hand in what their leaders did. I, therefore, consider it best to abide by the covenant and fulfil the conditions thereof, in spite of what they have done. I have heard al-Auzâ'i say regarding the case of some, who, after making terms with the Moslems, conveyed information about their secret things and pointed them out to the 'unbelievers': 'If they are *dhimmis*, they have thereby violated their covenant and forfeited their claim on security, making it right for the governor to kill or crucify them, if he so desires; but if they had been taken by capitulation and are not entitled to the Moslem's security, then the governor would cast off their treaty, for Allah loveth not the machinations of the deceivers.'^x"

I sniff il ibn-'Aiyâ ash's opinion. The following is what ismâ'il ibn-'Aiyâsh wrote: " The people of Cyprus are humiliated and oppressed and they are subjugated, together with their wives, by the Greeks. It is therefore proper for us to defend and protect them. In the covenant of the people of Taflis, Ḥabib ibn-Maslamah wrote, ' In case something should arise to divert the attention of the Moslems from you and some enemy should subjugate you, that would not be a violation of your covenant, so long as ye keep loyal to the Moslems.' I, therefore, consider it best that they be left on their covenant and the security promised them, especially because when al-Walid ibn-Yazid expelled them to Syria, the Moslems considered the act outrageous, and the canonists disapproved of it; so much so that when Yazid ibn-al-Walid ibn-'Abd-al-Malik came to power, he restored them to Cyprus, which act was approved of by the Moslems and considered just."

Yahya ibn-Hamcah's opinion. The following was the statement issued by Yahya ibn-Ḥamzah: " The case of Cyprus is parallel to that of Wrbassûs^x in which it has a 157 good example and a precedent to be followed. This is the case of 'Arbassûs: 'Umar ibn-Sa'd once came to Tjmar ibn-al-Khaṭṭâb saying, ' There lies between us and the Greeks a city called 'Arbassûs, whose people disclose to our enemy our secrets, but do not disclose to us our enemy's.' 'Cmar replied, ' When thou goest there, propose to give them for every ewe they possess two; for every cow, two; and for everything, two. If they consent, give that to them, expel them from the city and raze it to the ground. But if they refuse, then cast off their treaty to them and give them one year at the expiration of which thou mayest destroy the city.' 'Umar went to the city; and its people refused the

¹ Yâkût, vol, iii, p. 633.

offer. He, therefore, gave them one year at the expiration of which he destroyed it. The people of 'Arbassûs had a covenant similar to that of the people of Cyprus. To leave the Cyprians on the terms made with them and to have the Moslems use in their own cause what they receive [as tax] from the Cyprians is preferable. All holders of covenant, for the sake of whom the Moslems are not supposed to fight and *oi^Sltiom* the Moslem regulations are not binding, are not *dhimmis* but^k people of tribute ' ³ to be spared so long as they are worthy, to be treated according to the covenant so long as they abide by it and consent to it, and to be forgiven so long as they pay their dues. It is reported that Mu'âdh ibn-Jabal always hated to have the enemy capitulate on definite terms unless the Moslems were by the force of circumstances compelled to make terms, because no one could tell whether such capitulation would be of value and strength for the Moslems."

The opinion of abu-Ishâk, and Makhlad. Abu-Ishâk al-Fazâri and Makhlad ibn-al-Husain wrote as follows:—" We can find nothing more similar to the case of Cyprus than the case of 'Arbassûs and the decision of 'Umar ibn-al-Khaţţâb regarding it. 'Umar gave them two alternatives to choose from: a double fold of what they possessed and the evacuation of the city, or a respite of one year after casting off their treaty. Having rejected the former proposition, they were given one year at the end of which the city was destroyed. Al-Auzâ'i repeated a tradition to the effect that when Cyprus was conquered, the *status quo* of the people was kept, and terms were made on 14,000 *ḍinârs* of which 7,000 should go to the Moslems and 7,000 to the Greeks; and it was stipulated that the Cyprians should not

¹ Ar. *ahl fidyah*, who are governed by their own laws and pay something to be let alone. For *fidyah* see at-Taġhanawi, *Kashf Iştilâḥdt al-Funiln*, vol. ii, p. 1157.

disclose to the Greeks the condition of the Moslems.¹ Al-Auzâ'i used to say, 'The Cyprians did not abide by the terms they made with us.' But we consider them as 'people bound to us by covenant,' whose terms of peace involve rights to them and obligations on them, and the violation of which is legal only if they do some thing that shows their perfidy and treachery." 158

¹ Evidently there is a mistake in the text. The negative particle "*la*" is superfluous.

CHAPTER XIV

THE SAMARITANS

The terms made by abu-Ubaidah. Hishâm ibn-'Ammâr from Ṣafwân ibn-'Amr:—Ahu-'Ubaidah ibn-al-Jarrâḥ made terms with the Samaritans in the provinces of the Jordan and Palestine, who acted as spies and guides for the Moslems, stipulating that they pay tax on their persons but nothing on their lands. When Yazid ibn-Mu'âwiyah, however, assumed power he assessed *kharâj* on their lands.

The tax imposed by Yazid. I was informed by certain men well versed in the conditions of the Jordan and Palestine that Yazid ibn-Mu'âwiyah assessed *kharâj* on the lands of the Samaritans in the Jordan, and levied on every man two *ḍinârs* as poll-tax. He also assessed *kharâj* on their lands in Palestine and levied live *ḍinârs* on every man.

Sects. The Samaritans are Jews and are divided into two classes, one is called ad-Dustân [Dositheans] and the other al-Kûshân.¹

Their lands become crown-land. There was in Palestine in the early part of the caliphate of ar-Rashid a devastating plague which in some cases would attack all the members of a household. As a result, their land was rendered waste and useless. Ar-Rashid put it in charge of some who cultivated it and [by gifts] attracted the farmers and tenants into it, thus making it crown domains. In these places the

¹ Cf. Al-Makrizi, *al-Khitât*, vol. iv, p. 371; *The Jewish Encyclopaedia*, s. v. "Samaritans"; J. A. Montgomery, *History of the Samaritans*, p. 253 seq.; De Sacy, *Chrestom.* vol. i. pp. 305, 341-344.

Samaritans lived. One of those villages called Bait-Mâma, which lay in the district of Nâbulus and whose inhabitants were Samaritans, made a complaint in the year 246 to the effect that they were poor and unable to pay the *hve-dindr kharaj*, upon which al-Mutawakkil gave orders that it be reduced again to three.

Mu'âwiyah spares the hostages. Flishâm ibn-'Ammâr from Şafwân ibn-'Amr and Sa'Id ibn-'Abd-al-'Aziz:— 159
The Greeks made peace with Mu'âwiyah with the stipulation that he pay them a certain sum of money. Mu'âwiyah took hostages from them and held them in Ba'labakk. The Greeks proved perfidious to Mu'âwiyah, but still the Moslems did not consider it legal to put the hostages in their hands to death; and so they set them free, saying, "Loyalty against perfidy is better than perfidy against perfidy." According to Hishâm, al-Auẓa'i, among other authorities, maintains the same view.

CHAPTER XV

AL-JARĀJIMAH

The treaty with al-Jarajimah. I am informed by certain *sheikhs* from Antioch that al-Jarajimah¹ were the inhabitants of a town called al-Jurjûmah² lying between Baiyâs and Bûka on mount al-Lukâm [Amanus] near Ma'din az-Zâj [vitriol pit]. While the Greeks held the authority over Syria and Antioch, the Jarâjimah were under the rule of the patrician and governor of Antioch. When abu-'Ubaidah came and reduced Antioch, they confined themselves to their city and, in their anxiety to save their lives, they tried to go and join the Greeks. The Moslems took no note of them, nor did any one call their attention to them. When later the people of Antioch violated their covenant and acted treacherously, abu-'Ubaidah sent and conquered Antioch once more, after which he made Ḥabib ibn-Maslamah-1-Fihri its governor. Ḥabib attacked al-Jurjûmah, whose people did not resist but immediately sought for peace and capitulation. Terms were made providing that al-Jarâjimah would act as helpers to the Moslems, and as spies and frontier garrison in Mount al-Lukâm. On the other hand it was stipulated that they pay no tax, and that they keep for themselves the booty³ they take from the enemy in case they fight with the Moslems. In these terms were in-

¹ Less correctly Jurâjimah. They are identical with the Mardaites; Lammens, *MFO*, vol. i, p. 17.

² *Encyclopaedia of Islam*, vol. i, s. v., "Djaradjima".

³ *Ar. nafi*. See Mutarrizi, p. 80.

eluded besides the Jarājimah all those who lived in their city, as well as the merchants, employees and dependents, whether Nabateans or not, together with the inhabitants of the villages. These were called "*ar-Rawddif*" * because they were included in the terms with the Jarājimah though not of their number. Others say they were so called because they came riding behind al-Jarājimah when the latter presented themselves in the Moslem camp. On certain occasions, al-Jarājimah acted properly with respect to the [Moslem] governors; but on others, they deviated from the right path and held friendly communications with the 160 Greeks.

'Abd-al-Malik agrees to pay them a certain sum. In the days of ibn-az-Zubair, when Marwān ibn-al-Ḥakam died and 'Abd-al-Malik, who was appointed by Marwān as heir-apparent, wished to succeed Marwān in the caliphate and was ready to leave for al-'Irāq to fight against al-Muṣ'ab ibn-az-Zubair, certain Greek horsemen went forth to Mt. al-Lukām under a Greek leader and started for the Lebanon, after having been joined by a large body of al-Jarājimah, Nabateans, and runaway slaves once possessed by the Moslems. Under these conditions, 'Abd-al-Malik had to make terms with them, agreeing to pay 1,000 *dinārs* per week. He also made terms with the Greek "tyrant," agreeing to pay him a sum of money, because 'Abd-al-Malik was too busy to fight against him, and because he feared that in case the "tyrant" came to Syria, he might overpower him. In this, he followed the precedent of Mu'āwiyah who, being engaged in the fight in al-'Irāq, agreed to pay something to them [the Greeks], and took hostages from them, whom he held in Ba'labakk. All this synchronized with the attempt made by 'Amr ibn-Sa'id ibn-al-'Aṣi to secure the caliphate

¹ followers, dependents.

and his closing the gates of Damascus immediately after 'Abd-al-Malik had left the city, which made 'Abd-al-Malik still more busy. This took place in the year 70.

Suḥaim slays the Greek general. After that, 'Abd-al-Malik sent to the Greek leader Suḥaim ibn-al-Muhājir who, in disguise and through gentle behavior, succeeded in reaching him. Suḥaim played the act of a friend and won the favor of the leader by censuring 'Abd-al-Malik, cursing him and dwelling on his weak points; so much so that the leader put full confidence in Suḥaim and was wholly deceived. At the favorable moment, however, Suḥaim fell upon him with a band of troops and freedmen of 'Abd-al-Malik, who had been previously prepared for the attack and stationed in a convenient place, and killed him together with the Greeks who were with him. Suḥaim thereupon announced publicly a promise of security to those who had joined the Greek leader. Accordingly, the Jarājimah were partly scattered among the villages of Ḥimṣ and Damascus; but the majority returned to their city on al-Lukâm. In like manner, the Nabateans returned to their villages, and the slaves to their masters.

Maimûn al-Jurjumdni. One of these slaves was Maimûn al-Jurjumdni, a Greek slave, who belonged to the banu-umm-al-Ḥakam (umm-al-Ḥakam being the sister of Mu'âwiyah ibn-abi-Sufyân) who were of the tribe of Thaḳîf. The slave was named after al-Jarājimah, because he mixed with them and rebelled with them in Mt. Lebanon. Hearing 161 of his strength and valor, 'Abd-al-Malik asked his masters to set him free, which they did. He was then put by 'Abd-al-Malik at the head of a regiment of troops and stationed at Antioch. With 1,000 men from Antioch, he and Maslamah ibn-'Abd-al-Malik led an invasion to at-Ṭuwânah.¹

¹ Yâḳût, vol. iii, p. 554.

After fighting valiantly and standing gallantly, he fell a martyr. This so much grieved 'Abd-al-Malik that he sent a large army against the Greeks to avenge his death.

Al-Walid* makes terms with them. In the year 89, al-Jarājimah gathered themselves into their city and were joined by a host of Greeks from Alexandretta [Iskandarūnah] and Ruṣis.¹ Consequently, al-Walid ibn-'Abd-al-Malik sent against them Maslamah ibn-'Abd-al-Malik, who fell upon them with a host of Moslems and reduced their city on the following terms: Al-Jarājimah may settle wherever they wished in Syria, each one of them receiving eight *dīnārs*, and each family receiving the fixed provisions of wheat and oil, *i. e.*, two modii of wheat and two *kīsts* of oil; neither they nor any of their children or women should be compelled to leave Christianity; they may put on Moslem dress; and no poll-tax may be assessed on them, their children or women. On the other hand, they should take part in the Moslem campaigns and be allowed to keep for themselves the booty from those whom they kill in a duel; and the same amount taken from the possession of the Moslems should be taken [as tax] from their articles of trade and from the possessions of the wealthy among them. Then Maslamah destroyed their city and settled them in Mt. al-Ḥūwâr, Sunḥ al-Lûlûn [?] and 'Amḳ Tizin. Some of them left for Ḥimş. The patrician of al-Jurjūmah accompanied by a body of men, after taking up his abode in Antioch fled to the Byzantine Empire.

Al-Waṭḥik cancels the poll-tax. When a certain 'amil held al-Jarājimah of Antioch responsible for poll-tax, they brought their case before al-Waṭḥik-Billâh at the time of his caliphate, and he ordered it cancelled.

Al-Mutawakkil levies tax. I was informed by a writer

¹ Yâkût, vol. ii, p. 840.

in whom I have full confidence that al-Mutawakkil ordered that poll-tax be levied on these Jarājimah and that the regular allowance for food be given them, because, among other things, they were of value in the frontier garrisons.

Al-Jarājimah molest the summer expeditions. It is claimed by abu-1-Khaṭṭāb al-Azdi that in the days of 'Abd-al-Malik, the people of al-Jurjūmah used to make razzias against the villages of Antioch and al-'Amḳ; and whenever the summer expedition was carried out, al-Jarājimah would cut off those who lagged behind or followed, together with any whom they could cut off at the rear of the army. They went so far against the Moslems that, by 'Abd-al-Malik's orders, certain people from Antioch and some Nabateans were given stipends, placed as garrisons and set behind the armies of the summer expeditions in order to repel al-Jarājimah from the rear. Therefore those set behind the armies of the summer expedition were called *rawdḍlf*, i. e., followers, and to every one of them eight *dīnārs* were assigned. The former account is more authentic. 162

Az-Zutt. Abu-Ḥafs ash-Shāmi from Makḥūl:—Mu'āwiyah transplanted in the year 49 or 50 to the sea-coast some of the Zutt and Sayabijah¹ of al-Basrah, and made some of them settle in Antioch. According to abu-Ḥafs, there is in Antioch a quarter known by the name of az-Zutt. Some of their descendants are in Būḳa in the province of Antioch and are known by the name of az-Zutt.

Some of the Zutt of as-Sind² were carried by Muḥammad ibn-al-Ḳāsim to al-Ḥajjāj, who sent them to Syria, and were later transplanted by al-Walid ibn-'Abd-al-Malik to Antioch.

Lebanon rebels. Muḥammad ibn-Sa'd from al-Waḳidi:—

¹ *Kamil*, p. 41, line 3; p. 82, line 17; De Goeje, *Memoires sur les Migrations des Tsiganes*, pp. 1-32, 86-91.

² Haukal, p. 226.

Some people in Lebanon rebelled, complaining of the collector of the *kharaj* of Balabakk. This made Ṣāliḥ ibn-'Alī ibn-'Abdallāh ibn-'Abbās send against them troops who destroyed their fighting power, and the rest were allowed to retain their [Christian] faith. Ṣāliḥ sent the latter back to their villages and expelled some of the natives of Lebanon. Al-Ḳâsim ibn-Sallām related to me on the authority of Muḥammad ibn-Kathir that Ṣāliḥ received a long communication from al-Auzâ'i, of which the following extract has been preserved: "Thou hast heard of the expulsion of the *dhimmis* from Mt. Lebanon, although they did not side with those who rebelled, and of whom many were killed by thee and the rest returned to their villages. How didst thou then punish the many for the fault of the few and make them leave their homes and possessions in spite of Allah's decree:¹ 'Nor shall any sinning one bear the burden of another.' which is the most rightful thing to abide by and follow! The command worthy of the strictest observance and obedience is that of the Prophet who says, 'If one oppresses a man bound to us by covenant and charges him with more than he can do, I am the one to overcome him by arguments.' "² To this he added other citations.

The frontier and littoral towns fortified. Muḥammad ibn-Sahm al-Anṭâki from abu-Ishâk al-Fazâri:—The banu-Umayyah used to direct their summer and winter campaigns against the Greeks beyond the frontier cities of Syria and Mesopotamia by means of Syrians and Mesopotamians, and they used to station the ships for the invasion and to post the guard on the coast, giving up or delaying the invasion at the time in which the enemy was strong and wide awake [?]. When abu-Ja'far al-Mansûr began his rule, he examined the

¹Kor., 6:164.

²As-Suyûti, *Kanz al-'Ummâl*, I, 270.

forts and cities of the coast, peopled and fortified them, and rebuilt those of them that were in need of being rebuilt. The same thing he did with the frontier cities. When al-Mahdi became caliph, he carried the work in the remaining cities and forts to completion and strengthened the garrisons. Mu'âwiyah ibn-'Amr states, " What we saw of the efforts of Harun the ' Commander of the Believers ' in conducting invasions, and of his penetrating insight in carrying on the holy war was really great. The industries he established were not established heretofore. He distributed possessions in the frontier and coast cities. He brought distress on the Greeks and humiliated them." Caliph al-Mutawakkil ordered in the year 247 that ships be stationed on all the sea-coast and that garrisons be posted on it.

CHAPTER XVI

THE FRONTIER FORTRESSES ^x OF SYRIA

Moslem razzias beyond the frontiers. I was informed by certain *sheikhs* from Antioch and by others that in the days of 'Umar and 'Uthmân, and after their time, the frontier cities of Syria included Antioch and other cities called later al-'Awâşim by ar-Rashid. The Moslems used to lead their raids beyond these cities as they now raid what is beyond Ṭarsûs. Between Alexandretta and Ṭarsûs lay Greek forts and frontier garrisons, similar to those through which the Moslems now pass, and the inhabitants of which would sometimes, because of fear, leave them and flee to the Byzantine Empire, and sometimes, Byzantine fighters would be brought and stationed in them. It is said that when Heraclius left Antioch, he joined to himself the people of these towns, so that the Moslems might not be able to go between Antioch and the land of the Byzantines through a cultivated land.

Ibn-Ṭaibûn ² al-Baghrâsi from certain *sheikhs*:—The latter said, " What is known to us is that Heraclius moved the men from these forts, which he shattered. So, when the Moslems made their raids, they found them vacant. In certain cases the Greeks would make an ambush by these forts and take by surprise those of the army who were held back or cut off. Thus the leaders of the summer and winter campaigns, on entering the Greek land, would leave heavy troops in these forts until their return." 164

¹ Ar. *thughtur*; see Iṣṭakhri, pp. 55-56.

² ? Lacking in diacritical points.

The first to pass through ad-Darb. Regarding the first one to cross ad-Darb,¹ i. e., Darb Baghrâs² there is a disagreement. Some assert that the first was Maisarah ibn-Masrûk al-'Absi who was despatched by abu-'Ubaidah ibn-al-Jarrâh and who met a host of Greeks accompanied by the "naturalized" [*tnusta'ribah*] Arabs of the Ghassan, Ta-nûkh and Iyâd, trying to follow Heraclius [in Asia Minor]. Maisarah fell upon them and wrought a bloody massacre among them. He was later joined by Mâlik al-Ashtar an-Nakha'i sent as a reinforcement by abu-'Ubaidah from Antioch.

According to others, the first to cross ad-Darb was 'Umar ibn-Sa'd al-Anṣârî, when he was sent in connection with the case of Jabalah ibn-al-Aiham.

According to abu-l-Khaṭṭâb al-Azdi, abu-'Ubaidah himself led the summer expedition passing through al-Maṣṣiṣah and then through Ṭarsûs whose people, together with those of the fortified cities lying beyond, had evacuated their places. Thus abu-'Ubaidah entered the land of the [Greek] enemy and carried his campaign as far as Zandah. According to others, abu-'Ubaidah did not himself go, but sent Maisarah ibn-Masrûk, who reached as far as Zandah.

Mu'dwiyah and the forts. Abu-Sâlih al-Farra' from one supposed by him to have been 'Ubâdah ibn-Nusai:—When Mu'âwiyah in the year 25 invaded 'Ammûriyah [Amorium], he found the forts between Antioch and Tarsûs all vacant. He therefore left in those forts some men from Syria, Mesopotamia and Ḳinnasrin until he had finished his expedition. One or two years later, he sent Yazid ibn-al-Ḥurr al-'Absi at the head of the summer expedition and

¹ "Gr. *Derbe* near the Cilician gates which were the chief mountain pass from the direction of the countries occupied by the Arabs into the territory of the Greeks"—Lane. See Caetani, vol. iii, p. 805.

² Perhaps Bailân pass of to-day.

instructed him to do the same thing, which Yazid did. All the governors used to do the same.

The same authority says, " I read in the book of *Maghazi Mu'awiyah* [Mu'awiyah's campaigns] that Mu-'âwiyah in the year 31 led an invasion setting out from near al-Maṣṣiṣah and penetrating as far as Darauliyah. On his return, he destroyed all the fortresses [belonging to the 165 Greeks] between the latter place and Antioch.

Al-Maṣṣiṣah. Muḥammad ibn-Sa'd from al-Wâḳidi and others:—In the year 84, 'Abdallāh ibn-'Abd-al-Malik ibn-Marwān led the summer campaign, entered through the Darb Anṭākiyah and reached al-Maṣṣiṣah [Mopsuestia], where he rebuilt the fort on its old foundations. In this city, he caused troops to settle, among whom were 300 chosen from those known to be among the most valorous and strong. The Moslems had never lived in this town before. He also built a mosque in it over Tall al-Ḥiṣn [the hill of the fort], and then led his army to the invasion of Sinān fort, which he reduced. He then sent Yazid ibn-Ḥunain aṭ-Ṭā'i-1-Anṭāki who led an incursion and returned.

Abu-1-Khaṭṭāb al-Azdi holds that the first Moslem to build the fort of al-Maṣṣiṣah¹ was 'Abd-al-Malik ibn-Marwān through his son 'Abdallāh in the year 84 on its old foundation. Its building and manning were completed in the year 85. In this fortified town stood a church which was converted into a granary. The troops [Ar. *tawdli'*] from Antioch, numbering 1,500,000, used to go up to it every year and spend the winter in it, at the end of which they would leave.

When 'Umar ibn-'Abd-al-'Aziz came to the granary of al-Maṣṣiṣah, he wanted to destroy the town together with the forts that lay between it and Antioch saying, " I hate

¹ Hamadhāni, p. 112.

to see the Greeks besieging its people." When he, however, learned that the town was built to check the Greek advance on Antioch, and that, in case it was destroyed, nothing would remain to stop the enemy from taking Antioch, he desisted and erected for its people a cathedral mosque in the Kafarbaiya quarter. In the mosque, he made a cistern whereon his name was inscribed. In the caliphate of al-Mu'taṣim-Billāh, the mosque, which was called Masjid al-Ḥiṣn [the fort mosque], fell into ruins.

Hishām ibn-'Abd-al-Malik built the part outside the city wall [Ar. *rabāḍ*]; and Marwān ibn-Muḥammad built, to the east of Jaiḥān,¹ al-Khuṣūṣ, [wood houses], around which he erected a wall with a wooden gate, and dug a moat.

When abu-l-'Abbās became caliph, he assigned stipends for 400 men to be added to the garrison at al-Maṣṣiṣah, and distributed fiefs among them. When al-Manṣūr became caliph, he assigned stipends for 400 men at al-Maṣṣiṣah. 166
In the year 139, al-Manṣūr ordered that the city of al-Maṣṣiṣah, the wall of which had become shattered by earthquakes and whose population within the walls had become few in number, be well populated. Accordingly, in the year 140, he built the wall of the city, made its inhabitants settle in it and called it al-Ma'mūrah. Moreover, al-Manṣūr erected a cathedral mosque in it on the site of a heathen temple, and made it many times the size of the mosque of 'Umar. Al-Ma'mūn enlarged the mosque in the governorship of 'Abdallāh ibn-Ṭāhir ibn-al-Ḥusain over al-Maghrib. Al-Manṣūr assigned stipends for 1,000 men of its inhabitants. Besides, he transplanted [into it] the inhabitants of al-Khuṣūṣ, who were Persians, Slavs and Christian Nabateans—all of whom were settled in al-Khuṣūṣ by Marwān—gave them in it lots marked for dwell-

¹ Pyramus river.

ings in exchange for and of the same measure as their old homes, pulled down their old dwellings and helped them to build the new ones. To these soldiers, who received stipends, al-Manṣûr gave fiefs and dwellings.

When al-Mahdi became caliph, he assigned stipends for 2,000 men at al-Maṣṣiṣah but gave them no fiefs, because the city was already manned with troops and volunteers. The periodical contingents [*tazudli'*] used to come from Antioch every year until the city was governed by Sâlim al-Barallusi, who assigned in their place¹ stipends for 500 fighters, making a special rate of 10 *dinârs* for each. Thus the people of the city were multiplied and strengthened. This took place when al-Mahdi held the caliphate.

Muḥammad ibn-Sahm from the *sheikhs* of the frontier region:—In the days of the "blessed dynasty", the Greeks pressed the inhabitants of al-Maṣṣiṣah so hard that they left the city. After that Ṣâliḥ ibn-'Alī sent to it Jabril ibn-Yaḥya-1-Bajali who peopled it and made Moslems settle in it in the year 140. Ar-Rashid² built Kafarbaiya; but according to others it was begun in the caliphate of al-Mahdi, and ar-Rashid changed the plan of its construction and fortified it with a moat. Its inhabitants complained to al-Ma'mûn concerning the rent³ paid for the houses therein, and he abolished it. The houses were like inns. By order of al-Ma'mûn, a wall was commenced around the city and raised high, but not completed before his death. Al-Mu'taṣim-Billāh ordered that the wall be finished and raised to its proper height.

Al-Muthakḳḳab. Al-Muthakḳḳab⁴ was fortified by Hishâm

¹ Read *mauḍi'aha* in place of *mauḍi'ahu*.

² Mas'ûdi, vol. viii, p. 295.

³ Ar *ghallah*, i. e., rent due for houses built on the state property.

⁴ Tṣṭakhri, p. 63; IJauḳal, p. 121.

ibn-'Abd-al-Malik who entrusted the work to Ḥassân ibn-Mâhawaih al-Anṭâki. As the moat was being dug, a leg-bone of extraordinary length was found and sent to Hishâm.

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Katarqliāsh, Mu'rah and Baghrās. Hishâm also had Ḳaṭarghash fort built by 'Abd-al-'Aziz ibn-Ḥaiyân al-Anṭâki. He also had Mûrah fort erected by a man from Antioch. This last fort was built because the Greeks had interfered with one of his messengers at Darb al-Lukâm near al-'Aḳabah-l-Baiḍa. In this fort, he stationed forty men and a body of al-Jarâjimah. In Baghrās [Pagrae], he established a garrison of fifty men and built a fort for it. Hishâm, moreover, built the Bûḳa fort in the province of Antioch, which was recently renewed and repaired.

After the Greeks had made a raid on the littoral of the province of Antioch in the caliphate of al-Mu'tasim-Billâh, a fort was built on that littoral by Muḥammad ibn-Yûsuf al-Marwazi, surnamed abu-Sa'id.

'Utnar intends to destroy al-Masṣḥali. Dâ'ûd ibn-'Abd-al-Ḥamid, the *kâḍi* of ar-Raḳḳah, from a grandfather of his:—'Umar ibn-'Abd-al-'Aziz intended to destroy al-Maṣṣah and move its inhabitants because they suffered so much from the Greeks; but he died before he could accomplish it.

'Aḳabat an-Nisa.' I was informed by certain men from Antioch and Baghrās that when Maslamah ibn-'Abd-al-Malik invaded 'Ammûriyah, he took his wives with him; and other men in his army did the same. The banu-Ūmaiyaḥ used to do that in order to infuse enthusiasm in the army by making them jealous for their harem. As Maslamah was passing through 'Akabat¹ Baghrās on a narrow road that bordered on a valley, a stretcher in which a woman was carried fell down to the foot of the mountain. This made

¹ A place difficult of ascent.

Maslamah order that all women should go on foot. So they did; and that 'Aḳabat was, therefore, called " 'Aḳabat an-Nisâ'" [the women's 'Aḳabat]. Previous to this, al-Mu'taṣim had built on the edge of that road a low stone wall.

The roads of Antioch cleared of lions by means of buffaloes. It was stated by abu-an-Nu'mân al-Anṭâki that the road between Antioch and al-Maṣṣiṣah was frequented by lions which molested the passers-by. When al-Walid ibn-'Abd-al-Malik came to rule, the complaint was made to him, and he sent 4,000 buffaloes by which the required result was attained through Allah's help.

Muḥammad ibn-al-Ḳâsim ath-Thaḳafi, the 'dmil of al-Ḥajjâj over as-Sind, had sent from as-Sind thousands of buffaloes to al-Ḥajjâj, who gave al-Walid 4,000 of them, and left the rest in the jungles of Kaskar.¹ When Yazid ibn-al-Muhallab was deposed and killed, and the possessions of the banu-1-Muhallab were confiscated by Yazid ibn-'Abd-al-Malik, the latter carried away 4,000 buffaloes, which were in the districts of Dijlah² and Kaskar. These, too, Yazid sent to al-Maṣṣiṣah together with az-Zutt sent there. Thus the buffaloes at al-Maṣṣiṣah were originally 8,000. At the time of the insurrection of Marwân ibn-Muḥammad ibn-Marwân the people of Antioch and Ḳinnasrin brought under their control and took possession of many of these animals; but when al-Manṣûr became caliph he ordered that they be restored to al-Maṣṣiṣah. As for the buffaloes of Antioch, they were first brought by az-Zutt, and so were the first ones of Bûka.

Jisr al-Watid. According to abu-1-Khaṭṭâb, the bridge on the road of Adhanah [Adana] from al-Maṣṣiṣah lay nine

¹ Hamadhâni, *Buldan*, p. 196; ibn-Khurdâdhbih, p. 7.

² Yakut, vol. iii, p. 745.

miles from the latter, was built in the year 125, and was called Jisr al-Walid after al-Walid ibn-'Abd-al-Malik, who was slain.

Adhanah. According to abu-an-Nu'mân al-Anṭâki and others, Adhanah was built in the year 141 or 142 as the Khurâsân troops under Maslamah ibn-Yahya-1-Bajali, and the Syrian troops under Malîk ibn-Adham al-Bâhili (all sent by Ṣalîḥ ibn-'Ali) were camping in it.

Saiḥân castle. In the year 165, al-Mahdi sent his son Hārûn ar-Rashid on an expedition to the Greek Empire. After camping at al-Khalij, ar-Rashid went forth and repaired al-Maṣṣiṣah and its mosque, increasing its garrison and arming its inhabitants. He also built the castle which lay by Saiḥân [Sarus river] near Adhanah bridge. Previous to this, al-Manṣûr had sent Ṣalîḥ ibn-'Ali on an invasion to the Greek Empire, and the latter sent Hilâl ibn-Ḍaigham, at the head of a group of men from Damascus, the Jordan and other places, who built this castle; but the structure not being firm, ar-Rashid dismantled the castle and rebuilt it.

Abu-Sulaim rebuilds Adhanah. In the year 194¹ abu-Sulaim Faraj al-Khâdim built Adhanah well and strong, fortified it, and chose men from Khurâsân and others to live in it, giving them an increase of stipends. All that was done by the order of Muḥammad ibn-ar-Rashid. He also made repairs in Ḳaṣr Saiḥân. When ar-Rashid died in the year 193, his 'dmil for collecting tithes from the frontier fortresses was abu-Sulaim who was now confirmed in his position by Muḥammad [ibn-ar-Rashid]. To this abu-Sulaim belonged the residence in Antioch [that bears his name]. 169

Tarsûs and al-Hadath. Muḥammad ibn-Sa'd from al-

¹" 193 " in Yakut, vol. i, p. 179, line 19.

Wâḳidi:—In the year 162, al-Ḥasan ibn-Ḳaḥṭabah aṭ-Ṭâ'i invaded the land of the Greeks at the head of an army of the people of Khurāsân, Mausiḷ,¹ and Syria, reinforced by men from al-Yaman and volunteers from al-'Irâḳ and al-Ḥijâz. He started near Ṭarsûs and called the attention of al-Mahdi to the great troubles spared to Islâm, and the good chance it afforded to frustrate and avert the enemies' intrigues and plans by building Ṭarsûs, fortifying it and stationing a garrison in it. In that campaign, al-Ḥasan distinguished himself and subdued the land of the Greeks, and was therefore called ash-Shaitân [the devil]. Among his men in the invasion were Mandal al-'Anazi—the traditionist of the school of al-Kûfah—and Mu'tamir ibn-Sulaimân al-Baṣri.

Muḥammad ibn-Sa'd from Sa'd ibn-al-Ḥasan:—When al-Ḥasan left the land of the Greeks, he camped at Marj [plain of] Ṭarsûs from which he rode to the city, which was then in ruins. After examining it, he went around it in all directions and estimated that it could be inhabited by one hundred thousand.² When he appeared before al-Mahdi, he described the condition of the city and referred to the strength that Islâm and the Moslems would acquire, and to the anger and disappointment that will ensue to the enemy, if the city were rebuilt and manned with a garrison. He also told al-Mahdi something about al-Ḥadath that encouraged him to build it. Accordingly, al-Mahdi ordered him to build Ṭarsûs and start with al-Ḥadath, which was immediately built. Al-Mahdi then ordered that Ṭarsûs be built. In the year 171, ar-Rashid heard that the Greeks had enjoined one another to set forth to Ṭarsûs in order to fortify it and station troops in it. He therefore sent in the year 171 Harthamah ibn-A'yan as commander of the summer campaign and ordered him to build Ṭarsûs, settle people

in it and make it a fortified boundary town¹ between the two countries. Harthamah did so, putting the work, in accordance with ar-Rashid's orders, in charge of Faraj ibn-Sulaim al-Khâdim. Faraj put someone in charge, went to Madinat as-Salâm² and sent the first garrison, numbering 3,000, whom he chose from among the people of Khurâsân. The garrison came to Ṭarsûs. He then sent the second garrison that numbered 2,000 men, 1,000 of whom were from al-Maşşîṣah and 1,000 from Antioch, promising each man an increment of ten *dinârs* on his original stipend. The second garrison camped with the first at al-Madâ'in near Bâb al-Jihâd, from the beginning of Muḥarram in the year 172, until the construction of the city of Ṭarsûs with its fortification and mosque was completed. Faraj measured the land between the two rivers and found it to be 4,000 lots, each lot being twenty *dhirâ's* square. These lots he gave as fiefs to the inhabitants of Ṭarsûs. In Rabi' I I, 172, the two garrisons settled in the city. 170

Yazid ibn-Makhlad governor of Tarsus. 'Abd-al-Malik ibn-Şâliḥ appointed Yazid ibn-Makhlad al-Fazâri as *dmil* over Ṭarsûs. Those of the inhabitants who came from Khurâsân were afraid of him, because he belonged to the clan of al-Hubairiyah, and drove him from the city. He appointed abu-1-Fawâris to succeed him and 'Abd-al-Malik ibn-Şâliḥ confirmed abu-1-Fawâris in his position. This took place in the year 173.

Sisiyah. Muḥammad ibn-Sa'd from al-Wâqidi:—In the year 194 or 193, the inhabitants of Sisiyah [or Sis, later Little Armenia] evacuated their homes and went as far as the mountainous region of the Greeks.³ This Sisiyah was

¹ Ar. *mişr*.

² City of peace, i. e., Baghdad.

³ Yakut, vol. iii, p. 217, gives the date 93 or 94 and reads *a'&li ar-Mm* instead of *a'la ar-Rûm*.

the city of Tall 'Ain-Zarbah and was rebuilt in the caliphate of al-Mutawakkil by 'Ali ibn-Yaḥya-1-Armani [the Armenian]. It was later ruined by the Greeks.

Antioch burnt. The one who burnt Antioch—condemned as it was to burning¹—in the land of the Greeks was 'Ab-bâs ibn-al-Walid ibn-'Abd- al-Malik.

Tall Jubair. Tall Jubair was so called after a Persian from Antioch who fought a battle in it. The Tall lies less than 10 miles from Ṭarsûs.

Dhu-l-Kilâ'. The name of the fort known as dhu-1-Kilâ* is really a corruption of dhu-1-Kîfâ' [the fort of the castles], which name was given to it because it was made up of three castles. The explanation of its name in the Greek tongue is "the fortress with the stars."

Kanîsat as-Sulh. Kanîsat aş-Şulḥ [the church of peace] was so called because when the Greeks came to ar-Rashid to capitulate, they made it their headquarters.

Marj Husain. Marj Ḥusain was named after Ḥusain ibn-Muslim al-Aṇṭakî who fought a battle in it and defeated the enemy.

Ḍamâlu. In the year 163, al-Mahdi sent on a campaign his son, Hârûn ar-Rashid, who laid siege to Ḍamâlu (colloquial Samâlu). Its people asked a promise of security for ten of their nobility including the Comes.² Ar-Rashid consented. One of their terms stipulated that they be never separated from one another. Therefore they were settled in Baghdadh near Bab ash-Shammasiyah.³ Their quarter

¹ Hamadhâni, *Buldân*, p. 37; Saïd Makḥḥul, "Four cities are of the cities of Paradise; Makkah, al-Madinah, Iliyâ' [Jerusalem] and Damascus; and four of the cities of fire: Antioch, at-Tuwânah, Constantinople and San'a'"

² Ar. *al-Kâtis* = a leader of two hundred; Zaidâh, vol. i, p. 118; Ḳudâmah, pp. 255-256.

³ Le Strange, *Baghdad*, p. 202.

they called Samâlu, and it is still known as such. Others say that they surrendered to al-Mahdi who spared their lives and gathered them in that place, ordering that it be called Samâlu. According to ar-Rashid's orders, those who were left in the fort were sold publicly. 171

One Abyssinian, who was heard cursing ar-Rashid and the Moslems, was crucified on one of the towers of the fort.

'Ain Zarbah and al-Hdrûniyah. Ahmad ibn-al-Ḥârith al-Wâsiṭi from al-Wâkidi:—In the year 180, ar-Rashid ordered that the city of 'Ain Zarbah [Anazarbus] be built and fortified. He summoned to it a regiment from Khurâsân and others, to whom he gave houses as fiefs. In the year 183, he ordered al-Hârûniyah built. It was accordingly built and manned with a garrison and with volunteers that emigrated to it. The city was named after him. Others say that Hârûn started its erection in the caliphate of al-Mahdi, but completed it in his own caliphate.

Kanisat as-Saudî. The city of Kanisat as-Saudâ' [black church] had been built by the Greeks of black stone since the earliest of days, and had an old fort that was destroyed in the general havoc. Ar-Rashid ordered that this city be rebuilt and fortified. He also summoned to it troops, allowing them larger stipends. I was told by 'Azzûn ibn-Sa'd, one of the inhabitants of the frontier region, that the Greeks once invaded it—as al-Ḳâsim ibn-ar-Rashid was staying in Dâbiḳ—and carried away its cattle and a number of prisoners. They were pursued by the people of al-Maṣṣiṣah and its volunteers, who saved all that had been carried away and killed many of the Greeks, sending the rest of them back in distress and disorder. Then al-Ḳâsim sent some one to fortify the city, make repairs in it and increase its garrison. For this purpose some of az-Zutt, previously transplanted by al-Mu'taṣim to 'Ain Zarbah and its environs from al-Batâ'ih, which lay between Wâsit and al-Basrah, and which they had conquered, were available.

Abu-Ishâk al-Fazârî's opinion on the land of ath-Thaghr.

I was informed by abu-Şâlih al-Anîki that abu-Ishâk al-Fazârî hated to buy land in the frontier region [ath-Thaghr] because he said, " Those who first wrested this land from the Greeks did not divide it among themselves, and it later passed to others. Thus it had been transmitted to others and attached to itself a suspicion that the wise man would do well to avoid."

Tithe-exemptions annulled by al-Mutawakkil. In ath-Thaghr, so many pieces of land were exempt from the tithe that the total income of tithes was diminished to such an extent that it could not meet the expenses. By al-Mutawakkil's orders, therefore, all these exemptions were in the year 243 abolished.

PART III
MESOPOTAMIA

CHAPTER I

THE CONQUEST OF MESOPOTAMIA [AL-JAZI'RAH]

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'Iyad its governor. Da'ud ibn-'Abd-al-Hamid the *kadi* of ar-Rakḡah from Maimu'n ibn-Mihrân:—All of Mesopotamia was conquered by 'Iyâḡ ibn-Ghanm who, after the death of abu-'Ubaidah, was made its ruler by 'Umar ibn-al-Khaṡṡâb. Abu-'Ubaidah had appointed 'Iyâḡ to be his successor over Syria, but 'Umar ibn-al-Khaṡṡâb appointed first Yazid ibn-abi-Sufyân then Mu'âwiyah over Syria, and ordered 'Iyâḡ¹ to invade Mesopotamia.

Al-Ḥusain ibn-al-Aswad from Sulaimân ibn-'Aṡâ' al-Ḳurashi:—Abu-'Ubaidah sent 'Iyâḡ ibn-Ghanm to Mesopotamia, and died while 'Iyâḡ was still there. 'Umar then assigned 'Iyâḡ after abu-'Ubaidah as governor of Mesopotamia.

The terms with ar-Ruha. Bakr ibn-al-Haitham from Sulaimân ibn-'Aṡâ':—When 'Iyâḡ ibn-Ghanm, who was sent by abu-'Ubaidah, reduced ar-Ruha² [Edessa, modern Urfa], he stood at its gate riding on a brown horse; and the inhabitants made terms stipulating that they should keep their cathedral and the buildings around it, and agreeing not to start a new church other than what they already had, to give succor to the Moslems against their enemy, and to forfeit their right of protection in case they fail to keep any of these conditions. Similar terms to those of ar-Ruha were made by the people of Mesopotamia.

¹ R. Duval, " Histoire d'Edesse," in *Journal Asiatique*, Juillet-Août, 1891, pp. 106 seq.

² Tabari, vol. i, p. 2505.

The version of al-Waḳīdi. Muḥammad ibn-Sa'd states on the authority of al-Waḳīdi that the most authentic report he heard regarding Tyāḍ was that abu-'Ubaidah, in the year 18, fell victim to the plague of Emmaus ['Amawās] after appointing Tyāḍ as his successor [over Syria]. Tyāḍ received a letter from 'Umar, conferring upon him the governorship of Ḥimṣ, Ḳinnasrin and Mesopotamia. On Thursday the middle of Sha'bân, year 18, he marched to Mesopotamia at the head of 5,000 men, the van of the army being led by Maisarah ibn-Masrûḳ al-'Absi, the right wing by Sa'id ibn-'Amir ibn-Ḥidhyam al-Jumāḥi and the left by Ṣafwân ibn-al-Mu'aṭṭal as-Sulami. Khālīd ibn-al-Walīd was on the left wing. Others assert that after Abu-'Ubaidah, Khālīd never marched under any man's flag but remained in Ḥimṣ, where he died in the year 21 after designating 'Umar to execute his will.¹ Some claim that he died in al-Madinah; but that he died in Ḥimṣ is the more authentic report.² 173

The terms with ar-Raḳḳah. The van of Tyāḍ's army arrived in ar-Raḳḳah³ and made a raid on its environs, where Beduin Arabs were encamped with a group of peasants, carrying off much booty. Those who escaped took to flight and entered the city of ar-Raḳḳah. Tyāḍ advanced with his troops until he arrived, with his troops in military array,⁴ at Bâb ar-Ruha—one of the gates of the city. For an hour the Moslems were shot at, and some of them were wounded. In order to escape the enemy's stones and arrows, Tyāḍ withdrew, and, after going round the city on

¹ tfajar, vol. i, pp. 853-854.

² Yakut, vol. ii, pp. 74-75.

³ Athir, vol. ii, p. 439.

⁴ Ar. *to'bi'ah*. See Wiistenfeld, "Die Taktik des Aelianus," in *Abhandlungen des Gesellschaft der Wissenschaften*, Gottingen, 1880.

horseback, he stationed horse-guards at its gates. He then returned to the main army and sent bands of soldiers¹ who went around, bringing back with them prisoners from the villages and large quantities of food. It was the proper time for reaping the harvest. This condition having lasted for five or six days the patrician of the city asked for peace from Tyâḍ, who made terms with him, guaranteeing for the population the security of their lives, children, possessions and city. 'Iyâḍ said, "The land is ours; we have subdued and secured it". However, he left it in their hands on the *kharaj* basis. That part of the land which was not wanted and rejected by the *dhimmis*, he turned over to the Moslems on the tithe basis. Moreover, Tyâḍ assessed poll-tax to the amount of one *dinâr* per annum on every man, holding women and boys exempt. In addition to the *dinâr*, he levied on them *kafizes*^x of wheat, and some oil, vinegar and honey. When Mu'âwiyah came to power, he laid that as a regular tax upon them. The people then opened the city gates and established a market for the Moslems at the Ruha gate. The following is the statement issued by Tyâḍ:

"In the name of Allah, the compassionate, the merciful. This is what Tyâḍ ibn-Ghanm gave to the people of ar-Raḡḡah when he entered the city. He gave them security for their lives and possessions. Their churches shall not be destroyed or occupied, so long as they pay the tax assessed on them and enter in no intrigue. It is stipulated that they build no new church or place of worship, or pub-

¹ Ar. *sardya* who, according to al-Mas'udi, *Kitab at-Tanbih*, p. 279, were bands of soldiers varying between 3 and 500 persons, that go forth at night.

² A measure of capacity consisting of ten *makkûks*; cf. Mawardi, p. 265.

licly strike clappers,¹ or openly celebrate Easter Monday² or show the cross in public. Thereunto, Allah is witness and Allah is a sufficient witness. Signed by Tyâḍ's own signature."

Others report that Tyâḍ assessed four *dinârs* on every adult of ar-Raḡḡah; but the fact is that 'Umar wrote after this to 'Umair ibn-Sa'd, his governor, instructing him to assess four *dīnârs* on every man, as it was the case with those who possessed gold. 174

The terms with ar-Ruha. 'Iyâḍ then advanced against Ḥarrân and encamped at T^ʿajuddah, whence he sent forth the van of the army. The people of Ḥarrân closed the city gates, shutting the troops out. Tyâḍ followed up the van and when he camped at Ḥarrân, the Ḥarnâniyah from among its inhabitants sent him a word saying that they had under their control a part of the city and asking him to go to ar-Ruha, promising to accept whatever terms he may make with it, and leaving him free to negotiate with the Christians of Ḥarrân. Hearing that, the Christians sent him word, consenting to what had been proposed and offered by al-Ḥarnâniyah. Accordingly, Tyâḍ advanced to ar-Ruha whose people gathered against and shot at the Moslems for an hour. The fighters made a sally, but the Moslems put them to flight and forced them to seek refuge in the city. No sooner had that taken place than they offered to capitulate and make peace. To this, Tyâḍ consented and wrote them the following statement:⁸

" In the name of Allah, the compassionate, the merciful.

¹ Ar. *nâḡfis*.

² Ar *bâ'ûth*, used to-day for the Christian festival of Monday after Easter, is defined by *Ḳāḍî'nûs*, *Taj al-'Arûs* and *Lisân al-'Arab* as corresponding to the Moslem prayer in which a petition for rain is offered. Cf. S. Fraenkel, *Die Aram'dischen Fremdwörter im Arabischen*, p. 277.

³ Cf. Yiisuf, p. 23.

This is a statement from Tyâḍ ibn-Ghanm to the bishop of ar-Ruha. If ye open before me the city gate and agree to offer to me for every man one *dīnār* and two modii of wheat, then I grant you safety for your persons, possessions and those dependent on you. It is incumbent on you to guide the one who goes astray, to repair the bridges and roads, and give good counsel to the Moslems. Thereunto, Allah is witness; and he is sufficient."

Dâ'ūd ibn-'Abd-al-Ḥamid from a grandfather of his:—The statement of 'Iyâḍ to the inhabitants of ar-Ruha ran as follows:—

"In the name of Allah, the compassionate, the merciful. This is a statement from 'Iyâḍ ibn-Ghanm and his accompanying Moslems to the inhabitants of ar-Ruha. I have granted them security for their lives, possessions, offspring, women, city and mills, so long as they give what they rightly owe. They are bound to repair our bridges, and guide those of us who go astray. Thereunto, Allah and his angels and the Moslems are witnesses."

Harṛn and Sumaisāṭ capitulate. 'Iyâḍ then came to Ḥarrân and directed Ṣafwân ibn-al-Mu'aṭṭal and Ḥabib ibn-Maslamah-1-Fihri to Sumaisâṭ.¹ With the people of Ḥarrân, he made terms similar to those of ar-Ruha. Its inhabitants opened the city gates for him, and he assigned a governor over it. He then came to Sumaisâṭ and found Ṣafwân ibn-al-Mu'aṭṭal and Ḥabib ibn-Maslamah directing their operations against it, after having reduced many of its villages and forts. The people of Sumaisâṭ made terms similar to those of ar-Ruha. Tyâḍ used to make incursions from ar-Ruha and return to it. 175

All Mesopotamia reduced by 'Iyâḍ. Muḥammad ibn-Sa'd from az-Zuhri:—In the days of 'Umar ibn-al-Khaṭṭâb, not

⁴ Samosata; Iṣṭakhri, p. 62.

a foot was left in Mesopotamia unsubdued by 'Iyâḍ ibn-Ghanm who reduced Ḥarrân, ar-Ruha, ar-Raqqah, Ḳarḳisiya [Circesium] Naṣibin [Nisibis] and Sinjâr.

Muḥammad [ibn-Sa'd] from Thâbit ibn-al-Ḥajjâj:—'Iyâḍ effected the conquest of ar-Raqqah, Ḥarrân, ar-Ruha, Naṣibin, Maiyâfâriḳin, Ḳarḳisiya, and all the villages and towns of the Euphrates by capitulation; but all the open fields by force.

Muḥammad [ibn-Sa'd] from Râshid ibn-Sa'd:—'Iyâḍ effected the conquest of Mesopotamia and its towns by capitulation; but its land, by force.

The terms with Harrân. Someone reported that when 'Iyâḍ came to Ḥarrân from ar-Raqqah, he found it deserted, its inhabitants having moved to ar-Ruha. When ar-Ruha was captured, the people of Ḥarrân in it made terms regarding their city similar to those of ar-Ruha.

Sarûj and other places subdued by 'Iydrî. Abu-Aiyûb ar-Raqqî-1-Mu'addab from al-Ḥajjâj ibn-abi-Manî' ar-RusâfVs¹ grandfather:—'Iyâḍ captured ar-Raqqah, then ar-Ruha, then Ḥarrân, and then Sumaisât on the same terms of capitulation. Thence he came to Sarûj,² Râskifa³ and al-Arcl al-Baida', subdued their land, and made terms with the holders of their forts' similar to those of ar-Ruha. The people of Sumaisât after that rebelled, which made him, on hearing it, return and besiege the city until he reduced it. Having heard that the inhabitants of ar-Ruha had broken their covenant, he camped around the city, upon which they opened their city gates. He entered the city and left in it his 'âmil with a small band. Thence he came to the villages of the Euphrates⁴ which are

¹ Dhahabi, *Mushtabih*, p. 225; *Mushtarik*, p. 206.

² Batnan; see *ZDMG*, vol. xxx, p. 354.

³ R. Payne Smith, *Thesaurus Syriacus*, cols. 3902 and 2910.

⁴ Ḳurayyat or Ḳaryât al-Furdt; cf. Hamadhañi, *Buldañ*, p. 136.

Jisr Manbij and its dependents, which he reduced on similar terms. 'Ain al-Wardah or Ra's al-'Ain¹ to which he came next held out against him; so he left it. He then came to Tall Mauzin² and took it on the same terms as ar-Ruha. That took place in the year 19. Against 176 Karkīsiya, 'Iyâḍ directed Ḥabīb ibn-Maslamah-1-Fihri who took the city by a capitulation similar to that of ar-Rakkah. 'Iyad captured Amid without fighting and on terms similar to those of ar-Ruha. He captured Maiyâfârīḳin on the same terms. He also reduced the fort of Kafartûtha.³ After a conflict, he reduced Naşibin and the terms concluded were similar to those of ar-Ruha. Tūr 'Abdin,⁴ Ḥişn Mâridin and Dâra⁵ he took on the same terms. Ḳarda and Bâzabda he conquered on the same terms as those of Naşibin. The patrician of az-Zawazân came to Tyâḍ and made terms regarding his lands, agreeing to pay tax. All that took place in the year 19 and in a part of Muḥarram, year 20. He then advanced to Arzan and took possession of it on terms similar to those of Naşibin. He then passed through ad-Darb into Badlis which he left for Khilât with whose patrician he made terms. Finally, he got to al-'Ain al-Ḥamīdah in Armenia beyond which he did not go. On his way back, he made the chief of Badlis responsible for the *kharāj* of Khilât with its poll-tax and what was due on its patrician. He then proceeded to ar-Rakkah, and on to Ḥimş whose governorship had been entrusted to him by 'Umar. In the year 20, he died. 'Umar after that appointed Sa'id ibn-'Amir ibn-Ḥidhyam, who died after a short time. 'Umar

¹ Hoffman, *Syrische Akten Persischer Märtyrer*, p. 183.

² Hoffman, *op. cit.*, p. 224, note 1778.

³ R. Payne Smith, *op. cit.*, col. 1801.

⁴ R. Payne Smith, *op. cit.*, col. 1451.

⁵ Hoffman, *op. cit.*, p. 46.

then appointed 'Umar ibn-Sa'd al-Anṣārī, who succeeded in capturing 'Ain al-Wardah after a severe conflict.

'Ain al-Wardah or Ra's al-'Ain captured. Al-Waḳīdi from abu-Wahb al-Jaishānī Dailam ibn-al-Muwassa':— 'Umar ibn-al-Khaṭṭāb wrote to Tyāḍ instructing him to send 'Umar ibn-Sa'd to 'Ain al-Wardah. This he did. The van of the army went ahead, assailed a group of peasants and carried away some of the enemy's cattle as booty. The inhabitants of the city closed their gates and set up the mangonels^x on them. Many Moslems were killed by stones and arrows. Then one of the patricians of the city appeared and cursed the Moslems saying, " We are different from what ye have met heretofore!" At last the city was taken by capitulation.

Amr ibn-Muḥammad from a grandfather of al-Ḥajjāj ibn-abi-Manī':—Ra's al-'Ain² held out against Tyāḍ ibn-Ghanm; but 'Umar ibn-Sa'd, who was 'Umar's governor over Mesopotamia, reduced it after a fierce resistance on 177 the part of its inhabitants. The Moslems entered by force; but terms of capitulation were drawn up stipulating that the land be held by them and the tax be imposed on their persons to the amount of four *dīnārs* per head. Their women and children were not taken as captives.

The following statement was made by al-Ḥajjāj: " I heard it said by certain *sheikhs* from Ra's al-'Ain that when 'Umar entered the city he shouted, ' Never mind; never mind; [come] to me! [come] to me!¹' and that constituted a guarantee of security for them."

It is claimed by al-Haitham ibn-'Adī that 'Umar ibn-al-Khaṭṭāb sent abu-Muṣa-1-Ash'arī to 'Ain al-Wardah, which

¹ Ar. *'arradah*; see *Ḥamāsah* (ed. Freytag), p. 307.

² Another name for 'Ain-al-Wardah. See al-Mas'ūdī, *Tanbih*, p. 54; Yāḳūt, vol. iii, p. 764.

he invaded with the troops of Mesopotamia after the death of Tyâḍ. The fact is that 'Umais captured it by force and did not take any captives. He only imposed *kharaj* and poll-tax. The view of Haitham is not shared by any other authority.

According to al-Ḥajjāj ibn-abi-Mani', a part of the inhabitants of Ra's al-'Ain having vacated it, the Moslems utilized their lands and cultivated them according to the fief system.

Sinjâr captured. Muḥammad ibn-al-Mufaḍḍal al-Mauṣili from certain *sheikhs* of Sinjâr:—Sinjâr¹ was held by the Greeks. Kisra—[Chosroes] known as Abarwiz—wanted to put to death one hundred Persians who were brought before him because of rebellion and disobedience. Someone having interceded in their behalf, he ordered them sent to Sinjâr, which he was then attempting to reduce. Two of them died, and 98 arrived there, joined the troops who were encamped against the city, and were the first to capture it. There they settled and multiplied. When 'Iyâḍ was through with Khilâṭ and was going to Mesopotamia, he sent an expedition to Sinjâr, took the city by capitulation, and settled it with Arabs.

Mauṣil. Some reports claim that Tyâḍ reduced one of the forts of Mauṣil, but that is not confirmed.

According to ibn-al-Kalbi, TJmais ibn-Sa'd, the *'amil* of 'Umar is identical with 'Umar ibn-Sa'd ibn-Shuhaid ibn-'Amr one of al-Aus; but according to al-Waḳidi, he is 'Umais ibn-Sa'd ibn-'Ubaid whose father, Sa'd, was killed in the battle of al-Ḳâdisiyah. This Sa'd, according to the Kufite school, is one of those who compiled the Koran in the time of the Prophet.

Khdlid dismissed. Al-Waḳidi states that some reports

¹ Yâḳūt, vol. iii, p. 158.

claim that Khâlid ibn-al-Walid ruled in 'Umar's name a part of Mesopotamia; and once as he was in a bath, at Amid [Diyârbakr], or at some other place, he daubed himself with a substance containing wine, which made 'Umar dismiss him. This, however, is not confirmed. 178

The tax on Mesopotamia. 'Amr an-Naḳid from Maimûn ibn-Mihran:—For some time, oil and vinegar and food were taken for the benefit of the Moslems in Mesopotamia, which tax was later reduced through the sympathy of 'Umar and fixed at 48, 24, and 12 *dirhams*. In addition to the poll-tax, every one had to provide two *mudds* of wheat two *kisṭs* of oil and two *kisṭs* of vinegar.

Mosques erected. I was informed by a number of the inhabitants of ar-Raḳḳah that when Tyâḍ died and Sa'id ibn-'Amir ibn-Hidhyam became governor of Mesopotamia, the latter erected the mosque of ar-Raḳḳah and that of ar-Ruha, after which he died. The mosques in Diyâr Muḍar and Diyâr Rabi'ah were erected by 'Umair ibn-Sa'd.

Mu'dwiyah settles Arab tribes. When Mu'âwiyah ruled over Syria and Mesopotamia in the name of 'Uthmân ibn-'Affân, he was instructed by him to settle the Arabs in places far from the cities and villages, and allow them to utilize the lands unpossessed by anyone. Accordingly, he caused the banu-Tamim to settle at ar-Râbiyah; and a promiscuous multitude of Ḳais and Asad and others, in al-Mâziḥin and al-Mudaibir.¹ The same thing he did in Diyâr Muḍar. In like manner, he stationed the Rabi'ah in their Diyâr. The cities and villages and frontier garrisons he put in charge of some, who received stipends in order to guard them and protect them, and whom he put there with his 'Amils.

Scorpions in Nasîbin. Abu-Ḥafṣ ash-Shâmi from Ḥam-

¹ Ḳudâmah, p. 246.

mâd ibn-'Amr an-Naṣibi:—The 'āmīl of Naṣibin wrote to Mu'āwiyah, 'Uthmān's governor over Syria and Mesopotamia, complaining that some of the Moslems in his company had fallen victim to the scorpions. Mu'āwiyah wrote back instructing him to demand of the inhabitants in each quarter of the city a fixed number of scorpions to be brought every evening. This he did. They used to bring the scorpions before him, and he would order that they be killed.

Ḳarkīsiya, the Euphrates forts and other places reduced,
 Abu-Aiyūb al-Mu'addab ar-Raḳḳi from abu-'Abdallāh al-Ḳarkasāni's *sheikhs*:—When 'Umair ibn-Sa'd captured Ra's al-'Ain he made his way across and beyond al-KM-būr¹ to Ḳarkīsiya whose people had violated the covenant. With them he made terms similar to those made before, 179
 and then advanced against the forts along the course of the Euphrates one after the other, which he reduced all on the same terms as Ḳarkīsiya. In none of them did he meet severe resistance. Some of them would sometimes throw stones at him. When he was through with Talbas² and 'Anat,³ he came to an-Na'usah, Alusah⁴ and Hit where he found out that 'Ammār ibn-Yāsir, the 'dmīl of 'Umar ibn-al-Khaṭṭāb over al-Kūfah, had sent an army for the invasion of the region above al-Anbār, under the leadership of Sa'd ibn-'Amr ibn-Ḥarām al-Aṇṣari. The holders of these forts had come to Sa'd and demanded peace, which he arranged with them, retaining one-half of the church of Hit. 'Umair, therefore, kept on his way to ar-Raḳḳah.

I learned from certain scholars that the one who went against Hit and the forts beyond in al-Kūfah was Midlāj

¹ A tributary of the Euphrates; *Tanbih*, p. 54.

² Vowels uncertain; Caetani, vol. iv, p. 222.

³ Hoffman, *op. cit.*, p. 137, note 1162.

⁴ Yāḳūt, vol. i, p. 65.

ibn-'Amr as-Sulami, an ally of the banu-'Abd-Shams and **one** of the Companions, who effected their capture. This Midlāj built al-Ḥadithah on the Euphrates. His descendants were at Hit. The memory of one of them, surnamed abu-Ḥârûn, still lives there. Others assert that Midlāj was sent by Sa'd ibn-'Amr ibn-Ḥarâm; but Allah knows best.

Nahr Sa'id. In the place of Nahr Sa'id—the canal named after Sa'id ibn-'Abd-al-Malik ibn-Marwân (who was nicknamed Sa'id al-Khair and who practised asceticism)—once stood a jungle frequented by lions. Al-Walid gave it to him [Sa'id] as fief, and he dug out the canal and erected the buildings that stand there. According to others, it was 'Umar ibn-'Abd-al-'Aziz who gave it as fief.

Ar-Raḥīkah. There is no trace that ar-Raḥīkah is an old city. It was built by al-Manṣûr the "Commander of the Believers" in the year 155, according to the plan of his city in Baghdâdh. Al-Manṣûr stationed in it an army of the people of Khurâsân and entrusted it to al-Mahdi, who was at that time the heir-apparent. Later, ar-Rashid built its castles. Between ar-Raḥīkah and ar-Raḥīkah lay a wide tract of sown land to which 'AH ibn-Sulaimân ibn-'Ali moved the markets of ar-Raḥīkah when he came as governor to Mesopotamia. Previous to this, the greatest market of ar-Raḥīkah was called Suḳ Hishâm al-'Atīḳ [the old market of Hishâm]. When ar-Rashid visited ar-Raḥīkah, he increased the number of these markets, whose income together with that from the confiscated towns, is still collected to-day.

Ruṣḍat Hishâm and al-Hani wa-l-Mari. As for Ruṣḍat Hishâm,¹ it was built by Hishâm ibn-'Abd-al-Malik who 180 previous to its building, used to stop at az-Zaitûnah. Hi-

¹ or ar-Ruṣḍat bi-ash-Shaḥ; Yakût, vol. ii, p. 784. Ruṣḍat means causeway.

shâm dug out al-Hani wa-1-Mari [canals], thus making the crown-land known as al-Hani-wa-1-Mari tillable land. He founded in it Wâsiṭ ar-Raḳḳah.¹ This same land was confiscated at the beginning of the [Abbasid] dynasty and passed into the hands of umm-Ja'far Zubaidah, daughter of Ja'far ibn-al-Mansûr, who built in it the fief house that bears her name, and settled more people in it.

Ar-Rahḳah. There is no trace that ar-Rahḳah, which lies below Ḳarkisiya, is an old city, it having been built by Mâlik ibn-Ṭauḳ ibn-'Atfab² at-Taghlabi in the caliphate of al-Ma'mûn.

Adhramah. Adhramah in Diya'r Rabi'ah was an old village which al-Ḥasan ibn-'Umar ibn-al-Khaṭṭâb at-Taghlabi took from its chief and in which he built a castle, thus fortifying it.

Kafartiitha. Kafartutha³ was an old fort that was occupied by the offspring of abu-Rimthah, who made a town of it and fortified it.

Diya'r Rabi'ah and al-Barriyah. Mu'aḏa ibn-Ṭa'ûs from his father:—The latter said, "I asked certain *sheikhs* regarding the tithes of Balad and Diya'r Rabi'ah and al-Barriyah⁴ and was told that they were the tithes of lands held by the Arabs when they embraced Islâm, or reclaimed by them from waste lands unpossessed by any one or given up by the Christians, and which have consequently become waste and covered with brushwood. These lands were given to the Arabs as fiefs."

'Ain ar-Rumîyah. Abu-'Affaḥ ar-Raḳḳi from certain *sheikhs* of the writers of ar-Raḳḳah and others:—'Ain ar-

¹ Yâḳût, vol. iv, p. 889.

² Cf. Maḥâsin, vol. ii, p. 34.

³ R. Payne Smith, col. 1801.

⁴ The desert part of Mesopotamia. Yakut, vol. i, p. 601; Bakri, p. 566.

Rûmiyah together with its spring belonged to al-Walid ibn-'Uḡbah ibn-abi-Mu'aiṭ who gave it to abu-Zubaid aṭ-Ṭâ'i from whom it passed to abu-l-'Abbâs the "Commander of the Believers." Abu-l-'Abbâs gave it as fief to Maimûn ibn-Ḥamzah, the freedman of 'AH ibn-'Abdallâh ibn-'Abbâs, from whose heirs ar-Rashid bought it. It lies in the district of ar-Raḡḡah.

Ghabat ibn-Hubairah. Ghabat ibn-Hubairah [the forest of ibn-Hubairah] was first given as fief to ibn-Hubairah, but later confiscated and assigned as fief to Bishr ibn-Maimûn, the builder of aṭ-Ṭaḡāt¹ [archways or arcades] at Baghdâdh in the vicinity of Bâb ash-Shâm [the Syrian gate]. This Ghâbat was later bought by ar-Rashid. It lies in the province of Sartj.

'A'ishah fief. The fief which was given by Hishâm to his daughter, 'A'ishah, at Râskifa and which bore her name was also confiscated.

Sala'iis and Kafarjadda. 'Abd-al-Malik and Hishâm owned a village called Sala'ûs and half of another called 181 Kafarjadda which lay in the province of ar-Ruha.

Tall'Afra', Tall Madhâba, al-Muṣalla and Rabaḡ Harrân. In Harran, al-Ghamr ibn-Yazid owned Tall 'Afra', the land of Tall Madhâba,² and Arḡ al-Muṣalla [place of prayer], together with the confiscated lands and the workshops in Rabaḡ Harrân.

Marj 'Abd-al-Wahid. Before al-Hadath and Zibatrah were built, Marj³ 'Abd-al-Wahid was a pasturing place reserved for the Moslems⁴; but when these two were built, the Moslems could do without the Marj, which was peopled

¹ Cf. Le Strange, *Baghdâd during the Abbasid Caliphate*, p. 130.

² Lacking in diacritical **points**.

³ The word means meadow.

⁴ Ar. hima; see Mawardi, p. 324.

and later added by al-Ḥusain al-Khādim in the caliphate of ar-Rashid to al-Aḥwāz. After that, some people unjustly took possession of it and of its farms, in which condition it remained until 'Abdallāh ibn-Ṭāhir came to Syria and returned it to the crown-lands. Abu-Aiyūb ar-Raḡḡi heard it said that 'Abd-al-Wāḥid, after whom the Marj was named, was 'Abd-al-Wāḥid ibn-al-Ḥārith ibn-al-Ḥakam ibn-abi-l-'Aṣi, a cousin of 'Abd-al-Malik. He owned the Marj, but turned it into a pasture land exclusively for the Moslems. He is the one whom al-Ḳaṭāmi lauded, saying:

" If fate would overlook only 'Abd-al-Wāḥid,
let not the case of all the other inhabitants of the city grieve **thee**."

CHAPTER II

THE CHRISTIANS OF THE BANU-TAGHLIB IBN-WĀ'IL

'Umar doubles their ṣadaqah. Shaibān ibn-Farrūkh from as-Saffāh, ash-Shaibāni:—'Umar ibn-al-Khaṭṭāb wanted to collect the poll-tax from the Christian tribe, banu-Taghlib; but they took to flight and some of them went to a distant land. An-Nu'mān ibn-Zur'ah (or Zur'ah ibn-an-Nu'mān) addressed 'Umar saying: " I plead in Allah's name for the banu-Taghlib. They are a body of Arabs too proud to pay poll-tax, but severe in warfare. Let not thy enemy, therefore, be enriched by them to thy disadvantage." ¹ Thereupon 'Umar called them back and doubled the ṣadaqah laid on them.

Neither Moslems, nor of the " people of the Book." Shaibān from ibn-'Abbās:—The latter said, " What is slaughtered by the Christians of the banu-Taghlib shall not be eaten, and their women shall not be taken as wives [by us]. They are neither of us nor of the 'people of the Book.' " 182

'Umair consults 'Umar. 'Abbaš ibn-Hishām from 'Awānah ibn-al-ḷiakām and abu-Mikhnaf:—'Umair ibn-Sa'd wrote to 'Umar ibn-al-Khaṭṭāb informing him that he had come to the regions on the Syrian slope of the Euphrates and captured 'Anāt and the other forts of [i. e., along the course of] the Euphrates; and that when he wished to constrain the banu-Taghlib of that region to accept Islām, they refused and were on the point of leaving for some Byzantine territory; no one on the Syrian slope of the Euphrates whom he wished to constrain to Islām had before the banu-

¹ Cf. Yusuf, p. 68.

Taghlib showed such tenacity and asked permission to emigrate. 'Umar asked 'Umar's advice on this matter. 'Umar wrote back ordering him to double on all their pasturing cattle¹ and land the amount of *ṣadaqah* ordinarily taken from Moslems; and if they should refuse to pay that, he ought to war with them until he annihilates them or they accept Islām. They accepted to pay a double *ṣadaqah*² saying, "So long as it is not the tax of the 'uncircumcized,' we shall pay it and retain our faith."³

The terms with the banu-Taghlib. 'Amr an-Naḳīd from Dā'ūd ibn-Kurdūs:—After having crossed the Euphrates and decided to leave for the land of the Greeks, the banu-Taghlib made terms with 'Umar ibn-al-Khaṭṭāb, agreeing not to immerse [baptize] a child or compel him to accept their faith, and to pay a double *ṣadaqah*. Dā'ūd ibn-Kurdūs used to repeat that they had no claim to security [*dhinwiah*], because they used immersion in their ritual—referring to baptism.

Only they pay double ṣadaqah. Al-Ḥusain ibn-al-Aswad from az-Zuhri:—None of the "people of the Book" pay *ṣadaqah* on their cattle except the Christian banu-Taghlib or—he perhaps said—the Christian Arabs, whose whole possessions consist of cattle. These pay twice what the Moslems pay.

Zur'ah intercedes in their behalf. Sa'id ibn-Sulaimān Sa'dawaih from Zur'ah ibn-an-Nu'mān:—The latter interceded with 'Umar in favor of the Christians of the banu-Taghlib, saying, "They are Arabs too proud to pay the poll-tax, and are possessors of tillable land and cattle." 'Umar had decided to take tax from them and they became dispersed in the whole country. At last, 'Umar made terms

¹ Cf. Yusuf, p. 68.

² Cf. ibn-Anas, *al-Mudawwanah-l-Kubra*, vol. ii, p. 42.

³ MFO, vol. iii, pp. 159, 162.

with them, stipulating that they pay double what the Moslems pay in the form of *ṣadaqah* on the land and cattle, and that they do not christen their children.

What 'Ali would do. According to Mughirah, 'Ali used to repeat, " If I should have the time to deal with the banu-Taghlib, I would have my own way with them. Their fighters I would surely put to death, and their children I would take as captives, because by christening their children they violated the covenant and are no more in our trust [*dhimtnah*]."

What Ziyaḍ said. Abu-Naṣr at-Tammaṛ from Ziyāḍ ibn-Ḥudair al-Asadi:—The latter said, " I was sent by 'Umar to the Christians of the banu-Taghlib in order to collect from them half the tithe on their possessions, and was warned against collecting tithes from a Moslem, or from a *dhimmi* that pays *kharaj*"

'Uthmān withdraws his word. Muḥammad ibn-Sa'd from Muḥammad ibn-Ibrāhīm ibn-al-Ḥarith:—'Uthmān gave orders that nothing be accepted from the banu-Taghlib as tax except the tithe on gold and silver. Having, however, learned the fact that 'Umar took from them a double *sadaqah*, he withdrew his word.

The tax on banu-Taghlib. According to al-Waḳīdi, it is said by Sufyān ath-Thauri, al-Auza'i, Mālīk ibn-Anas, ibn-abi-Lailah, ibn-abi-Dhi'b, abu-Ḥanifah and abu-Yūsuf that from one of the banu-Taghlib is collected double what is collected from a Moslem, on land, cattle and possessions. But if he is a child or idiot, a double *sadaqah*—according to the school of al-Trâḳ—is taken on his land, and nothing on his cattle; and according to the school of al-Ḥijâz, a double *ṣadaqah* is taken on his cattle and his land. They all, however, agree that what is taken from the banu-Taghlib should be spent in the same way as *kharaj*, because it is a substitute for tax.

CHAPTER III

THE FORTIFICATIONS OF THE MESOPOTAMIAN FRONTIER

Shimshat. When 'Uthmān ibn-'Affān became caliph, he wrote to Mu'āwiyah conferring on him the governorship of Syria, and assigned 'Umair ibn-Sa'd al-Anṣārī as governor of Mesopotamia. Later he dismissed the latter and combined both Syria and Mesopotamia, including their frontier fortifications [*thughūr*] under Mu'āwiyah, in the meantime ordering Mu'āwiyah to invade or send someone to invade Shimshat,¹ i. e., Armenia IV. Accordingly, Mu'āwiyah sent thereto Ḥabīb ibn-Maslamah-1-Fihri and Ṣafwān ibn-Mu'aṭṭal as-Sulami who, after a few days of camping around it, reduced it and made terms similar to those of ar-Ruha. Ṣafwān took up his abode in Armenia until his death towards the end of Mu'āwiyah's caliphate. It is held by others that Mu'āwiyah himself led the invasion with these two in his company, that he then conferred its governorship on Ṣafwān, who lived in it until his death. After stopping in Malatyah in the year 133, Constantine the "tyrant" camped around Shimshat with hostile intentions, but effected nothing. After making a raid on the surrounding places, he departed. Shimshat was included in the *kharāj-land* until the time of al-Mutawakkil who changed it into a tithe-land, putting it on the same level with the other frontier fortresses.

Kamkh. After the conquest of Shimshat, Ḥabīb ibn-

¹ Yakut, vol. iii, p. 319.

Maslamah attacked Ḥiṣn Kamkh^x but failed to reduce it. Ṣafwân too attacked it and failed. In the year 59—the year in which he died—Ṣafwân made another attempt on it, at which time he was accompanied by 'Umaisr ibn-al-Ḥubâb² as-Sulami, who climbed the wall and kept struggling single-handed until the Greeks gave way and the Moslems climbed up. Thus the reduction of Kamkh was due to 'Umaisr ibn-al-Ḥubâb and was the thing in which he boasted and others boasted for him. Later, however, the Greeks succeeded in taking it; but it was recaptured by Maslamah ibn-'Abd-al-Malik. Thus the fort passed back and forth from the hands of the Moslems to the hands of the Greeks until the year 149 in which al-Manṣûr left Baghdâdh for Ḥadithat al-Mausil from which he sent al-Ḥasan ibn-Ḳaḥṭabah and after him Muḥammad ibn-al-Ash'ath, both under the leadership of al-'Abbâs ibn-Muḥammad, for the invasion of Kamkh. Muḥammad ibn-al-Ash'ath died at Amid.³ A1-'Abbas and al-Hasan advanced to Malatyah⁴ from which they took provisions, and then camped around Kamkh. A1-'Abbâs ordered that mangonels be set upon the fort. The holders of the fort covered it with cypress wood to protect it against the mangonel stones, and killed by the stones they hurled two hundred Moslems. The Moslems then set their mantelets⁵ and fought severely until they captured it. Among those in the company of al-'Abbâs ibn-Muḥammad ibn-'Ali in this campaign was Maṭar al-Warrâḳ. Once more the Greeks took Kamkh fort, and in the year 177 an attack against it was led by Muhammad ibn-

¹ Haukal, pp. 129, 130.

² Cf. Mahasin, vol. i, p. 204; Duraid, p. 187.

³ Diyarbakr.

⁴ Yakut, vol. iv, pp. 633-634.

⁵ Ar. *dabbabah*; Zaidan, vol. i, p. 143-

'Abdallâh ibn-'Abd-ar-Raḥmân ibn-abi-'Amrah-1-Anṣâri, the *'amil* of 'Abd-al-Malik ibn-Ṣalih over Shimshât, which resulted in its reduction. The fort was entered on the 14th of Rabi' II, 177, and was held by the Moslems until the time of the civil war led by Muḥammad ibn-ar-Rashid, at which time its holders fled away and the Greeks took possession of it. Some hold that the fort was delivered to the Greeks by 'Ubaidallâh ibn-al-Aḳṭa⁴ who, thereby, saved his son who was held by them as prisoner. In the caliphate of al-Ma'mûn, 'Abdallâh ibn-Ṭâhir reduced it; and it was in the hands of the Moslems until certain Christians from Shimshât, Ḳalîḳala together with Bîkrâṭ ibn-Ashûṭ, the patrician of Khilâṭ, succeeded by subtle means in transferring it to the Greeks, and in this wise winning their favor which the Christians desired because they held crown-lands in the province of Shimshât.

Malatyah. Ḥabîb ibn-Maslamah-1-Fihri was sent by Tyâḍ ibn-Ghanm from Shimshât to Malatyah¹ whose conquest he effected. The city was later lost to the Moslems. When Mu'âwiyah became governor of Syria and Mesopotamia, he sent again Ḥabîb ibn-Maslamah who took it by force and stationed in it a Moslem company of horsemen to keep post on the frontier and a *'dmil*. When Mu'âwiyah visited it on his way to the land of the Greeks, he stationed in it a garrison from Syria, Mesopotamia and other places. It became one of the headquarters for the summer expeditions. In the days of 'Abdallâh ibn-az-Zubair, its inhabitants having left it, the Greeks came and devastated it; but they soon after evacuated it, and it was occupied by Armenian and Nabatean [Aramean] Christians.

Turandah. Muḥammad ibn-Sa'd from al-Waḳidi:—After its invasion by 'Abdallâh ibn-'Abd-al-Malik in the

¹ Yāḳūt, vol. iv, pp. 633-634.

year 83, the Moslems settled in Turandah¹ and built their houses in it. This Turandah is three days' journey from Malaṭyah and lies in the interior of the Byzantine Empire. Malaṭyah at this time was in ruins and inhabited by only a few Armenian *dhimmis* and others. In summer, a detachment of troops from Mesopotamia would come and stay in it until the rain and snow began to fall, at which time they would return. When 'Umar ibn-'Abd-al-'Aziz became caliph, he made the inhabitants of Turandah, against their will, evacuate it, because he feared a raid of the enemy upon them. As they left, they carried away everything on their backs, leaving nothing behind and breaking even the jars of oil and vinegar. 'Umar settled them in Malaṭyah and destroyed Turandah, making Ja'wanah ibn-al-Ḥārith of the banu-'Amir ibn-Ṣa'sa'ah the governor of Malaṭyah. 186

The Greeks descend upon Malaṭyah. In the year 123, some 20,000 Greeks made a descent on Malaṭyah. Its inhabitants closed the gates; and the women appeared on the wall with turbans on their heads and took part in the fight. The people of Malaṭyah then sent a messenger to appeal for help. He rode on a post-mule and came to Hishām ibn-'Abd-al-Malik who was then at ar-Ruṣāfah. Hishām summoned the Moslems to the help of Malaṭyah, but hearing that the Greeks had withdrawn from it, he communicated the news to the messenger and sent him with horsemen to remain at the frontier in readiness for the enemy. Hishām led an expedition in person, after which he alighted in Malaṭyah where he lay encamped until it was built. On his way, he passed through ar-Raḡḡah which he entered with his sword at his side. This was the first time in his rule in which he carried his sword.

It is reported by al-Wāḡidi that in the year 133, Constan-

¹ Yāḡūt, vol. iii, p. 534

tine the " tyrant" directed his march to Malatyah. Kamkh at that time was in Moslem hands; and its governor was one of the banu-Sulaim. The people of Kamkh having sent a call to the people of Malatyah for succor, 800 horsemen sallied forth from it to meet the Greeks. The Greek cavalry defeated them after a battle, and Constantine camped around Malatyah and invested it. At this time, Mesopotamia was the scene of a civil war and its 'dtnil Mûsa ibn-Ka'b was at Ḥarrân. Therefore, when the people of Malatyah sent a messenger soliciting aid, nobody came. Hearing that, Constantine addressed the people of Malatyah saying, " O people of Malatyah, I would not have come to you had I not realized your state and the fact that your authorities [*sultân*] are too busy to help you. Make peace therefore with me and leave the city that I may destroy it and go my way." The people did not comply with his demand; so he set the mangonels. The siege was pressed so hard and the inhabitants were so exhausted that they asked Constantine for safe-conduct, which request he accepted. As they prepared to leave, they carried every light thing they could and threw what was too heavy into wells and hiding places. As they made their way out, all the Greeks stood in two rows from the city gates to the end of the line, with their swords unsheathed and the point of the one sword on the point of the one opposite to it, thus making an arch. The Greeks saw them off until they got to their place of safety, upon which they turned toward Mesopotamia where they settled in various places. Malatyah was then razed to the ground by the Greeks, who left nothing but a granary of which only one side was damaged. Ḥiṣn Ẹalûdhiyah was also destroyed by them. 187

Malatyah rebuilt. In the year 139, al-Manṣûr wrote to Şâlih ibn-'Ali ordering him to rebuild and fortify Malatyah. He then deemed it best to send 'Abd-al-Wahhâb ibn-

Ibrâhîm al-Îmâm as governor over Mesopotamia and its frontier fortresses. Accordingly, 'Abd-al-Wahhâb started in the year 140 at the head of troops from Khurâsân and was accompanied by al-Ḥasan ibn-Ḳaḥṭabah. He ordered the people of Syria and Mesopotamia to furnish contingents of troops, which they did to the number of 70,000. With these, he marched to the site of Malaṭyah, gathered workmen from various places and started the construction. Al-Ḥasan ibn-Ḳaḥṭabah himself would sometimes carry a stone and hand it over to the mason. He would also provide the workers with dinners and suppers at his own expense, opening his kitchens to the public. 'Abd-al-Wahhâb was displeased at this and wrote to abu-Ja'far stating that he ['Abd-al-Wahhâb] gave food to the people, but al-Ḥasan distributed many times more, his aim being to contend with him for superiority in beneficence, to spoil what he did, and to disparage him by means of extravagance and hypocrisy; and that al-Ḥasan had special heralds to go round calling people to his meals. To this, abu-Ja'far replied, "**Boy**, al-Ḥasan feeds people on his own account; and thou feedest them on mine. What thou hast written was due to thy ignominy, deficient energy and base-mindedness." In the meantime, he wrote to al-Ḥasan: "Feed the people, but do not use a herald." Al-Ḥasan used to announce to the workmen that he who, in building a wall, got first to the crown of a cornice would receive so much." This made them put forth special effort to finish the work; and thus was Malaṭyah with its mosque rebuilt in 6 months. For every group of ten to fifteen troops in the army, he built a house of two rooms below and two rooms above and a stable. At a distance of thirty miles from the city, he built a frontier castle and another on a rivulet called Ḳubâḳib that empties its **water** into the Euphrates. Al-Manṣûr settled in Malaṭyah 4,000 fighters from Mesopotamia, Malaṭyah being one of

the Mesopotamian frontier towns, adding to each man's stipend ten *dînârs*, and giving to each a bounty of one hundred *dînârs*, in addition to the pay allotted to the different tribes. 188 He stationed in the town the necessary garrison, assigned farms to the troops as fief and built the *Ḳalûdhiyah* fort.

Constantine desists from Jaiḥdn. Constantine the "tyrant", at the head of an army of more than 100,000 men, came to Jaiḥān; but hearing of the great number of the Arabs, he desisted from it.

Naṣr ibn-Mâlik and Naṣr ibn-Sa'd accompany 'Abd-al-Wahhâb. I heard it said that 'Abd-al-Wahhâb was accompanied in the expedition mentioned above by Naṣr ibn-Mâlik al-Khuẓa'i and Naṣr ibn-Sa'd al-Kâtib, a freedman of al-Anṣâr. Hence the poet's words:

"Thou hadst on thy sides two Naṣrs: Naṣr ibn-Mâlik and Naṣr ibn-Sa'd,
may thy victory [Ar. *naṣr*] be unparalleled!"

Muḥammad ibn-Ibrâḥim goes against Malaṭyah. In the year 141, Muḥammad ibn-Ibrâḥim was sent to invade Malaṭyah at the head of an army from the people of Khurâsân, with al-Musaiyab ibn-Zuhair leading the choice men of the army. He posted a body of horsemen in Malaṭyah so that the enemy should not covet its possession. Those of its old inhabitants who survived returned to it.

Ar-Rashid humiliates the Greeks. In the days of ar-Rashid, the Greeks attempted the conquest of Malaṭyah but to no avail. Ar-Rashid led an invasion, overcame and humiliated them.

Mar'ash. When abu-'Ubaidah ibn-al-Jarrâḥ was in Manbij, he sent Khâlid ibn-al-Walid to the region of Mar'-ash¹ whose fort Khalid seized on the condition that its

¹ Germanicia. Mas'udi, vol. viii, p. 295; Haukal, p. 62.

holders be allowed to emigrate to another place, after which he destroyed it. When Sufyân ibn-'Auf al-Ghâmidî made an expedition against the Greeks in the year 30, he started from Mar'ash and made a tour in the land of the Greeks. Mar'ash was built by Mu'âwiyah and populated by him with troops. After the death of Yazid ibn-Mu'âwiyah, the Greeks reiterated their attacks on the city and so the inhabitants had to desert it. 'Abd-al-Malik ibn-Marwân, after the death of his father, Marwân ibn-al-Ḥakam, and after asserting his claim upon the caliphate, made terms with the Greeks, agreeing to pay them a certain sum. But in the year 74, Muḥammad ibn-Marwân attacked the Greeks, and thus the peace was broken.

In the year 75, Muḥammad ibn-Marwân once more led the summer campaign, and the Greeks went forth in Jumâda I from Mar'ash to al-A'māk [valleys]. The Moslems marched against them under Abâṅ ibn-al-Walid ibn-'Uqbah ibn-abi-Mu'aīṭ accompanied by Dinâr ibn-Dinâr, a freedman of 'Abd-al-Malik ibn-Marwân and a governor of Ḳinnasrin and its districts. The two armies met in 'Amḳ [valley] Mar'ash where a fierce battle was fought, resulting in the defeat of the Greeks. The Moslems chased them, massacring and capturing. In this same year, Dinâr came across a band of Greeks at Jisr [bridge] Yaghra about ten miles from Shimshât, and routed them. Later al-'Abbâs ibn-al-Walid ibn-'Abd-al-Malik came to Mar'ash, built it, fortified it, moved people into it and erected in it a cathedral mosque. He imposed upon the people of Ḳinnasrin a contingent of troops to be sent to Mar'ash. 189

When Marwân ibn-Muḥammad during his caliphate was busy fighting against Ḥimş, the Greeks came against Mar'ash and invested it until its inhabitants made terms to evacuate it. Accordingly, they together with their families left for Mesopotamia and the district of Ḳinnasrin, upon which

the Greeks destroyed the city. The 'amil of Marwan over the city was at that time al-Kauthar ibn-Zufar ibn-al-Ḥārith al-Kīfābi and the "tyrant" was Constantine son of Leon.¹ When Marwān was through with Ḥimṣ and had destroyed its wall, he sent an army to rebuild Mar'ash. It was rebuilt and made into a city; but the Greeks led an insurrection and destroyed it.

In the caliphate of abu-Ja'far al-Mansūr, Saḥīḥ ibn-'Alī rebuilt Mar'ash and fortified it. He invited men to settle in it, promising to increase their stipends. He was succeeded by al-Mahdi who increased its garrison and armed the people.

Muḥammad ibn-Sa'd from al-Waḳīdi:—Mikhā'il [Michael] set out from Darb al-Ḥadath at the head of 80,000 men and came to 'Amk Mar'ash, killing, burning and carrying away the Moslems as captives. Thence he advanced to the gate of the city of Mar'ash in which there was 'Isa ibn-'Alī who in that year was on an expedition. The freedmen of 'Isa together with the inhabitants of the city and their troops sallied out against Michael and showered on him their lances and arrows. Michael gave way before them and they followed him until they were outside the city range; at which he turned upon them, killing eight of 'Isa's freedmen and chasing the rest back to the city. Having gone in, they closed its gates and Michael, after investing the city, departed and stopped at Jaiḥān. When Thumamah ibn-al-Walid al-'Absi, who was then in Dābiq and who in the year 161 led the summer expedition, heard of that, he despatched against Michael a strong detachment of cavalry most of whom lost their lives. This aroused the anger of al-Mahdi who began preparations for sending al-Ḥasan ibn-Ḳaṭṭabah on an expedition in the following year, i. e., 162.

¹ Ar. Ḳustantfn ibn-Al'yūn. He was the successor of Heraclius; *Maljāsīn*, vol. i, p. 84; *Athīr*, vol. ii, p. 444.

Hiṣn al-Ḥadath and Darb al-Ḥadath. Hiṣn al-Ḥadath was one of the places reduced in the days of 'Umar by Ḥabīb ibn-Maslamah who was sent by 'Iyâḍ ibn-Ghanm. After that, Mu'âwiyah used to pay frequent attention to it. Darb al-Ḥadath was ominously called by the banu-Umaiyyah 190 "as-Salâmah" [safety] because they suffered a great calamity in it, the calamity being, according to some, the occurrence implied in the term Ḥadath [which means occurrence]. Others assert that the Moslems met on the way a youth who fought against them with his companions, hence the name Darb al-Ḥadath.¹

At the time of the insurrection of Marwân ibn-Muḥammad, the Greeks went and destroyed the city of al-Ḥadath and drove its people out as they had done in the case of Malatyah.

In the year 161, Michael went out to 'Amḵ Mar'ash, and al-Mahdi directed al-Ḥasan ibn-Ḥaṭṭabah to make a tour in the Byzantine Empire. Al-Ḥasan's hand lay so heavily upon the people that they put his picture in their churches. His entrance to the land of the Greeks [Asia Minor] was through Darb al-Ḥadath where he examined the site of its city [al-Ḥadath] which he was told was evacuated by Michael. Al-Ḥasan chose that site for his city, and when he departed he spoke to al-Mahdi regarding the reconstruction of this city as well as that of Ṭarsûs. Al-Mahdi gave orders that al-Ḥadath be built first. Among the companions of al-Ḥasan in this campaign were Mandal al-'Anazî²—the Kufite traditionist, and Mu'tamir ibn-Sulaimân al-Baṣri. Al-Ḥadath was rebuilt by 'Ali ibn-Sulaimân ibn-'Ali, the governor of Mesopotamia and Kinnasrin, and was called al-Muḥammadiyah. The death of al-Mahdi

¹ "The pass of the youth."

² Cf. Dhahabi, *Mushtabih*, p. 377.

coincided with the completion of its building, so it is really al-Mahdiyah as well as al-Muḥammadiyah. Brick was the material used in its construction. The death of al-Mahdi fell in the year 169.

Al-Mahdi was succeeded by his son Mûsa-1-Hâdi who dismissed 'Ali ibn-Sulaimân and conferred the governorship of Mesopotamia and Kinnasrin upon Muḥammad ibn-Ibrâhim ibn-Muḥammad ibn-'Ali. Since 'Ali ibn-Sulaimân had by this time completed the building of the city of al-Ḥadath, Muḥammad assigned to it troops from Syria, Mesopotamia and Khurâsân, fixing forty *dinârs* as the stipend of each soldier. To these he assigned the houses as fiefs, and bestowed three hundred *dirhams* on every one of them. The city was completed in 169.

According to abu-1-Khaṭṭâb, 'Ali ibn-Sulaimân assigned 4,000 paid troops to al-Ḥadath and settled them in it, transferring 2,000 men into it from Malaṭyah, Shimshât, Sumaisât, Kaisûm, Dulûk and Ra'bân.

It was stated by al-Wâḳidi that when the building of al-Ḥadath was completed, winter set in and rain and snow fell in great quantities. The houses of the city, not being strongly built or provided with the necessary precautions, had their walls soon covered with cracks and fell to pieces. The Greeks then occupied it and the troops together with the people that were in it were scattered. Hearing that, Mûsa conscripted a contingent of troops headed by al-Musaiyab [not al-Musaiyib] ibn-Zuhair, another by Rauḥ ibn-Ḥâtîm and still another by Ḥamzah ibn-Mâlik. Mûsa, however, died before they were sent out.

'fter that, ar-Rashid became caliph, and he gave orders to rebuild the city, fortify it, station a garrison in it and assign to its fighters dwellings and lands as fiefs.

It was stated by others than al-Wâḳidi that when al-Ḥadath was built, one of the great patricians of the Greeks

made a descent upon it with a strong host. The city was built with bricks, one placed on top of the other, without mortar intervening and which were damaged by the snow. The 'dtnil with all those in the city took to flight, and the enemy entered it, putting its mosque to flames, destroying the city and carrying away the movable possessions of the people. When ar-Rashid became caliph, he rebuilt it.

I was informed by one from Manbij that ar-Rashid wrote to Muḥammad ibn-Ibrâhîm confirming him in the work he was doing. Thus the erection of the city of al-Ḥadath and its peopling were carried out by him on behalf of ar-Rashid. Later, Muḥammad was dismissed by ar-Rashid.

Rahwat Malîk. In the year 46, Maḥik ibn-'Abdallâh al-Khath'amî, nicknamed Mâlik aş-Şawâ'if [summer expeditions] and who was a Palestinian, made an expedition to the Byzantine territory and returned with great booty. On his way back he stopped at a place called ar-Rahwat, fifteen miles from Darb al-Ḥadath. There he spent three days during which he sold the booty and divided its shares. Therefore the place was called Rahwat Mâlik.

Marj 'Abd-al-Wahîd. Marj 'Abd-al-Wahîd was a pasture-land devoted to the exclusive use of the Moslem cavalry, which after the erection of al-Ḥadath and Zibatrah was of no more use and therefore was changed into a sown land.

Zibatrah. Zibatrah was an old Greek fort that was reduced together with the old Ḥadath* fort by Ḥabîb ibn-Maslamah-1-Fihri. The fort stood until it was destroyed by the Greeks in the days of al-Walid ibn-Yazid. It was then rebuilt, but not so strongly, therefore the Greeks made another attack on it at the time of the insurrection of Mar-

¹ Caetani, vol. iv, p. 60, note 1.

wân ibn-Muḥammad and destroyed it. Al-Manṣûr built it again and it was once more torn into pieces by the Greeks. It was then rebuilt by ar-Rashid under the supervision of Muḥammad ibn-Ibrâhîm who stationed a garrison in it. When al-Ma'mûn became caliph, the Greeks made another descent on it and tore it into pieces, after which they made a raid on the pasturing cattle of its holders and carried away some cattle. Al-Ma'mûn gave orders for repairing and fortifying it. In the year 210, the deputies of the Greek "tyrant" came asking for peace, which al-Ma'mûn refused. In pursuance of his orders, his 'dmils [lieutenants] in the frontier fortresses made tours in Asia Minor where they wrought heavy slaughter, subdued the land and won many brilliant victories. One misfortune was the loss of the life of Yakẓāḥ ibn-'Abd-al-A'la ibn-Aḥmad ibn-Yazid ibn-Asid as-Sulami. 19a

In the days of al-Mu'taṣîm-Billâh abu-Ishâk ibn-ar-Rashid, the Greeks made a sally against Zibaṭrah* in the course of which they killed the men, captured the women and destroyed the city. This greatly aroused the anger of al-Mu'taṣîm who chased them as far as 'Ammûriyah, destroying many forts on the way. He camped against 'Ammûriyah until he reduced it, putting its fighters to death and carrying off the women and children as prisoners. He then destroyed 'Ammûriyah, and ordered that Zibaṭrah be rebuilt. He also fortified and garrisoned it. The Greeks after that tried to reduce it but failed.

Hisn Mansûr. According to abu-'Amr al-Bâhili and others the Manṣûr fort was named after Manṣûr ibn-Ja-wr*ah ibn-al-Ḥarith al-'Amiri of Kais who had charge of building and repairing it, and who occupied it in the days of Marwân with a large host of the troops of Syria and Mesopotamia in order to repulse the enemy.

¹ Yaḳût, vol. ii, p. 914.

This same Manṣûr was governor of ar-Ruha when its inhabitants rebelled in the early part of the [Abbasid] dynasty and were besieged by al-Manṣûr, the *ʿāmil* of abu-l-'Abbās over Mesopotamia and Armenia. When al-Manṣûr captured the city, Manṣûr took to flight; but when he was later given safe-conduct, he appeared on the scene. When 'Abdallāh ibn-'Ali dismissed abu-Ja'far al-Manṣûr, 'Abdallāh made Manṣûr the chief of the guard in his district. When 'Abdallāh fled to al-Baṣrah, Manṣûr disappeared but was discovered in the year 141 and brought before al-Manṣûr, who, on his way from Jerusalem, put him to death at ar-Raḳḳah. According to others, Manṣûr was given safe-conduct and appeared after the flight of [Abdallāh] ibn-'Ali. After this there were found letters on him directed to the Greeks and betraying Islām. When al-Manṣûr, in the year 141, arrived at ar-Raḳḳah from Jerusalem, he sent someone who brought him; and he was beheaded at ar-Raḳḳah. Al-Manṣûr then departed for al-Hashimiyah¹ at al-Ḳufah.

In the caliphate of al-Mahdi, ar-Rashid built the Manṣûr fort and stationed a garrison in it.

¹ Yāḳūt, vol. iv, p. 946; *Baghdād under the Abbasid Caliphate*, p. 5.

CHAPTER IV

ARABIC MADE THE LANGUAGE OF THE STATE REGISTERS 195

GREEK remained the language of the state registers * until the reign of 'Abd-al-Malik ibn-Marwân, who in the year 81 ordered it changed. The reason was that a Greek clerk desiring to write something and finding no ink urined in the inkstand. Hearing this, 'Abd-al-Malik punished the man and gave orders to Sulaimân ibn-Sa'd to change the language of the registers. Sulaimân requested 'Abd-al-Malik to give him as subsidy the *kharaj* of the Jordan province for one year. 'Abd-al-Malik granted his request and assigned him to the governorship of the Jordan. No sooner had the year ended, than the change of the language was finished and Sulaimân brought the registers to 'Abd-al-Malik. The latter called Sarjûn [Sergius] and presented to him the new plan. Sarjûn was greatly chagrined and left 'Abd-al-Malik sorrowful. Meeting certain Greek clerks, he said to them, " Seek your livelihood in any other profession than this, for God has cut it off from you."

The total tax of the Jordan which was thus assigned as subsidy² was 180,000 *dînârs*, that of Palestine was 350,000; that of Damascus 400,000; that of Hîms, with Kînnasrin and the regions called to-day al-'Awâşim, 800,000, and according to others 700,000.

¹ Ar. *diwân* which may also be used in the sense of office or bureau.

² Ar. *tna'iinah*; see Mubarrad, *Kâmil*, p. 76, last line.

PART IV
ARMENIA

CHAPTER I

THE CONQUEST OF ARMENIA

TRADITIONS have been communicated to me by Muḥammad ibn-Ismâ'il of Bardha'ah and others on the authority of abu-Barâ' 'Anbasah ibn-Baḥr al-Armani; by Muḥammad ibn-Bishr al-Ḳâli on the authority of his *sheikhs*; by Barmak ibn-'Abdallâh ad-Dabili, Muḥammad ibn-al-Mukhaiyis al-Khiḫḫi and others on the authority of some well versed in the affairs of Armenia. These traditions I herewith transmit, having pieced them up together into one whole, to wit:—

The four provinces. Shimshat, Ḳalîkâla, Khilât Arjish and Bajunais constituted Armenia IV; the district of al-Busfurrajân [Waspurakan], Dabil [Dwin], Sirâj Ṭair and Baghrawand constituted Armenia III; Jurzân [Georgia] constituted Armenia II; as-Sisajân and Arrân constituted Armenia I.¹ According to others, Shimshat alone constituted Armenia IV; Ḳalîkâla, Khilât, Arjish and Bajunais, Armenia III; Sirâj Ṭair, Baghrawand, Dabil, and al-Busfurrajân, Armenia II; and as-Sisajân, Arrân [Albania], and Taflis, Armenia I.² Jurzân and Arrân were held by the Khazar, while the rest of Armenia was held by the Greeks under the governorship of "the Lord of Armaniyâḳus".

Kubddh ibn-Fairuz builds many cities. Al-Khazar used from time to time to make raids and reach as far as ad-Dinawar. Because of it, Kubadh ibn-Fairuz *al-Malik*³

¹ *The Encyclopaedia of Islam*, vol. i, p. 444.

² Khurdadhbih, pp. 122-123.

³ i. e., the king. He belonged to the Sassanian Dynasty.

despatched one of his great generals at the head of 12,000 men, who ravaged the land of Arrân and conquered the region lying between ar-Rass river and Sharwân. Kûbâdh then followed him and built in Arrân the city of al-Bailakân, the city of Bardha'ah—which is the capital of the whole frontier region, and the city of Qabalah, *i. e.*, al-Khazar. After that he erected Sudd al-Libn [brick dam] lying between the land of Sharwân and al-Lan gate. Along this Sudd, he established 360 cities which fell into ruins after the erection of the city of al-Bâb wa-1-Abwâb.

Anûshirvân builds other cities. Kûbâdh was succeeded by his son Anûshirwân Kisra who built the cities of ash-Shâbirân and Maskât, and later al-Bâb wa-1-Abwâb* which was called Abwâb because it was built on a road in the mountain. He settled in the places he built a people whom he called as-Siyâsijûn.² In the land of Arrân, he established Abwâb Shakkan,³ al-Qamibarân, and Abwâb ad-Dûdâniyah. Ad-Dûdâniyah are a tribe who claim to be descended from the banu-Dûdâh ibn-Asad ibn-Khuzaimah. 195 He also built ad-Durdhûkiyah⁴ which consisted of twelve gates,⁵ each one of which was a castle of stone. In the land of Jurzân he established a city, Sughdabil, which he populated with a body of as-Sughd [Sogdians] and Persians, making it a fortified town. Next to the Greek lands in the region of Jurzân, he built a castle and called it Bâb Fairûzi-kubâdh; another called Bâb Lâdhiqah; still another Bâb

¹ Derbend. See Meynard, *Dictionnaire de la Perse*, p. 68; Hamadhani, pp. 266-288; Haukal, pp. 241-242.

² C. St. Martin, *Memoires sur l'Arminie*, vol. i, pp. 207-214.

aHamadhani, p. 288, "Shakka"; Yakut, "iShaka"; Haukal, p. 254, "Shakka".

⁴ Hamadhani, p. 288, "ad-Durzukiyah"; St. Martin, vol. ii, p. 189.

⁵ Cf. Hamadhani, p. 288.

Bâriḳah which lies on the Ṭarabazundah sea [Black Sea]. He also erected Bâb al-Lân, Bâb Samsakhi,¹ al-Jardamân fort, and Samshulda fort. Moreover, Anûshirwân conquered all the forts of Armenia held by the Greeks, built and fortified the city of Dabil, built an-Nashawa—the capital of the al-Busfurrajân district, the fort of Waiṣ and other castles in the land of as-Sisajân including al-Kilâb and Sâhyûnis castles. In the forts and castles, he stationed Siyâsiyyah men noted for valor and efficiency in warfare.

Anûshirwân builds a wall between his domain and that of the Turks. Anûshirwân then wrote to the king of the Turks asking for reconciliation and peace and for action in unison. In order to assure him of his friendliness, Anûshirwân sought his daughter's hand and expressed a desire to be his son-in-law. Meanwhile, he sent him a maid of his, who was adopted by one of his wives, and said she was his daughter. Consequently, the Turk presented his daughter to Anûshirwân and came to see him. The two met at al-Barshaliyah where they caroused together for some days, and each felt the other was friendly to him and expressed his loyalty. Anûshirwân ordered some of his friends in whom he confided to wait for nightfall and set fire to a part of the Turkish camp, which they did. In the morning, the Turkish king complained to Anûshirwân; but the latter denied having ordered it or known that his men had done it. After a few nights, Anûshirwân gave his orders to repeat the act, and his men did. The Turk grumbled so much at the act that Anûshirwân had to show sympathy for him and apologized to him, upon which he was appeased. By order of Anûshirwân, fire was set in a corner of his own camp where nothing but cottages of straw and twigs stood. In the morning, Anûshirwân grumbled to the Turk, saying,

¹ Brosset, *Histoire de la Georgie*, vol. i, p. 238.

" Thy men were on the point of destroying my camp; and thou rewardest me by throwing suspicion upon me! " The Turk swore that he knew no reason for the act, upon which Anûshirwân addressed him, saying, " Brother, thy troops and mine look with disfavor on the peace we made, because they have thereby lost the booty depending on razzias and wars that might be carried out between us. I fear they undertake things to corrupt our hearts after our mutual agreement of sincerity, so that we may once more have recourse to enmity after our new blood relationship and our friendship. I deem it wise, therefore, that thou allowest me to build a wall between thee and me with one gate through which none from us will go to you and from you to us, except the ones thou wishest and we wish." The Turk accepted the proposal and left for his own land.

Anûshirwân commenced building the wall. He built the side of it that faced the sea with rock and lead. Its width he made 300 *dhirâ's*, and its height reached the mountain heights. He ordered that stones be carried in boats and dropped into the sea, so that when they appeared above the surface, he could build on them. The wall extended over a distance of three miles in the sea. When the construction was completed, he fixed on its entrance iron gates and entrusted it to one hundred horsemen to guard it. Before this, it took 50,000 troops to guard the place. On this wall he also set a mantelet. The Khaḡân^x was later told, "Anûshirwân has deceived thee and given thee for wife one who is not his daughter and fortified himself against thee "; but Khaḡân was no match for such wiles.

Anûshirwan[^] assigns kings, Anûshirwân assigned kings, stationed them in different districts, and **conferred** on **each one of** them the governorship [made him **Shâh**] **of** one dis-

¹ The Turkish king.

trict. One of these was "Khakân al-Jabal" [lord of the mountain] who bore the title "Şahib as-Sarir"* [holder of the throne] and was named Wahrârzân-shâh. Another was the king of Filân surnamed Filân-shâh. Others were Tabarsarâh-shâh, the king of al-Lakz—surnamed Jarshân-shâh—the king of Maskat (whose kingship has been abolished), the king of Lirân—surnamed Lirân-shâh—and the king of Sharwân called Sharwân-shâh. He also made the chief of Bukh² its king, and the chief of Zirikirân its king. The kings of Jabal al-Ḳabaḳ³ he left over their kingdoms and made terms with them, stipulating that they pay an annual tribute. 197

Thus Armenia was in the hands of the Persians until the appearance of Islâm, at which time many Siyâsijûn abandoned their forts and cities which fell into ruins. The Khazar and Greeks thus got possession of what was once in their hands.

Ḳdlîḳala. At a certain period, the Greek princes were scattered about and some of them became like Mulûk at-Tawâ'if,⁴ and one ruled over Armaniyâḳus. After the death of the latter, his wife succeeded him and her name was Ḳâli.⁵ She built the city of Ḳâlîḳala⁶ which she named Ḳâlîḳâlah. The meaning of the word is "the benevolence of Ḳâli." She set her picture on one of the city gates. The Arabs arabicized Ḳâlîḳâlah into Ḳâlîḳala.

Ḳdlîḳala reduced. When 'Uthmân ibn-'Affân became caliph, he wrote to Mu'âwiyah, his ʿarnil over Syria and

¹ Istakhri, p. 191, note f; Mas'ûdi, vol. ii, pp. 41-42.

² St. Martin, vol. i, p. 76.

³ Cf. Meynard, p. 437, "Qabq (Caucase)".

⁴ Petty kings among whom the Persian kingdom was divided after Alexander. Tabari, vol. i, pp. 704-713-

⁵ Hamadhâni, p. 292.

⁶ Armen. *Karin*, modern Erzerum.

Mesopotamia together with their frontier cities, ordering him to send Ḥabīb ibn-Maslamah-1-Fihri into Armenia.¹ Ḥabīb had left a good impression in connection with the conquest of Syria and the invasion of the Greeks. This fact was fully realized by 'Umar, by 'Uthmān and by 'Uthmān's successor. Others say that 'Uthmān wrote [directly] to Ḥabīb ordering him to make an expedition against Armenia. The former view is more authentic. Accordingly, Ḥabīb went against it at the head of 6,000, but according to another estimate, 8,000, of the people of Syria and Mesopotamia. Arriving in Kaṭikala, he camped around it; and when its people came out against him, he fought them and drove them to the city. They then asked for peace, agreeing to evacuate the place and pay the tax. Many of them left the city and went as far as Asia Minor. Ḥabīb remained in the city with his men for a few months. He then learned that the patrician of Armaniyaḡus had massed a large army against the Moslems and was reinforced by troops from al-Lān, Afkhāz and from Samandar in al-Khazar. Therefore, he wrote to 'Uthmān asking for reinforcement. 'Uthmān wrote to Mu'āwiyah asking him to send to Ḥabīb a body of men from Syria and Mesopotamia interested in the "holy war" and booty. Accordingly, Mu'āwiyah sent 2,000 men who were settled in Kaṭikala, given fiefs and stationed as horsemen guard to keep post in it. At the receipt of Ḥabīb's request, 'Uthmān also wrote to Sa'id ibn-al-'Asi ibn-Sa'id ibn-al-'Asi ibn-Umayyah, his *'amil* over al-Kūfah, ordering him to reinforce Ḥabīb with an army headed by Salmaṇ ibn-Rabi'ah-1-Bahili who bore the title "Salmaṇ al-Khail" [the Salmaṇ of horsemen] and who was generous, benevolent and of a warlike nature. Salmaṇ set out at the head of 6,000 Kufites. The Greeks

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¹ Miiller, *Der Islam in Morgen- und Abendland*, pp. 259-260.

and their followers had already arrived and encamped on the Euphrates, before Ḥabib received the reinforcement. Taking advantage of the night, the Moslems swept over them and killed their chief. That evening Ḥabib's wife, umm-'Abdallâh, daughter of Yazid of the Kalb tribe, asked Ḥabib, "Where shall I meet thee?" To this, Ḥabib replied, "Either at the tents of the 'tyrant',¹ or in Paradise!" When he got to those tents he found her there.

When the Moslems were done with their enemy, Salmân returned. The Kufite troops wanted to have a share in the booty but were refused, which led into a verbal dispute between Ḥabib and Salmân. Some Moslems threatened Salmân with death, regarding which the poet said:

"If ye kill Salmân, we kill your Ḥabib;
and if ye depart towards ibn-'Affân, we would also depart."'

'Uthmân was communicated with, and he wrote back, "The spoils belong wholly to the Syrians by right." Meanwhile, he wrote to Salmân ordering him to invade Arrân.

It is reported by others that in the caliphate of 'Uthmân, Salmân ibn-Rabi'ah went to Armenia, made captives and plundered, returning in the year 25 to al-Walid ibn-'Uqbah at Ḥadithat al-Mauṣil. Al-Walid received a letter from 'Uthmân informing him that Mu'âwiyah had written him to the effect that the Greeks were gathered against the Moslems in great numbers, and that the Moslems wanted reinforcements, and ordering him to send 8,000 men.³ Accordingly, al-Walid sent 8,000 men under Salmân ibn-Rabi'ah-I-Bâhili. Mu'awiyah sent an equal number under Ḥabib ibn-Maslamah-I-Fihri. The two leaders reduced many

¹ Referring to the Greek general.

² Tabari, vol. i, pp. 2893-2894.

³ *Ibid.*, vol. i, pp. 2807-2808.

forts, carried away many prisoners and fell to dispute regarding the general leadership. The Syrians wanted to kill Salmân, hence the verse quoted above. The former report, however, is more authentic and was orally communicated to me by many from Qalîkâla and in writing by al-'Attâf ibn-Sufyân abu-1-Aşbagh, the *kađi* of Qalîkâla.

Ḥabib kills al-Mauriydn. Muḥammad ibn-Sa'd from 199 'Abd-al-Ḥamid ibn-Ja'far's father:—Ḥabib ibn-Maslamah besieged the inhabitants of Dabil and camped around the city. Al-Mauriyân ar-Rûmî^x came against him; but under the cover of the night, Ḥabib killed him and plundered what was in his camp. Salmân then joined Ḥabib. The authorities of this tradition believe that Ḥabib fell upon the Greek at Qalîkâla.

Kûsân subdues Qalîkâla. Muḥammad ibn-Bishr al-Qâli and ibn-Warz al-Qâli from the *sheikhs* of Qalîkâla:—Ever since its conquest, the city of Qalîkâla held out against attacks until the year 133 in which "the tyrant" set out, besieged Malatyah, destroyed its wall and expelled the Moslems that were in it to Mesopotamia, after which he encamped at Marj al-Ḥaşā whence he directed Kûsân al-Armani against Qalîkâla. Kûsân came and invested the city, whose inhabitants at that time were few and whose *êmil* was abu-Karimah. In the course of the siege, two Armenian brothers who lived in the city made a breach through a rampart in its wall, went out to Kûsân and brought him in to the city. Thus Kûsân subdued the city, killed [many], took captives and razed it to the ground, carrying off what he plundered to "the tyrant". The captives he distributed among his companions.

Al-Mansûr rebuilds and al-Mu'taşim fortifies Kâlîkâla.

¹ Patrician of Armaniyâkus which province is listed in De Goeje's edition of Balâdhuri as a name of person.

According to al-Wāḳidi, in the year 139 al-Manṣūr gave ransom* for those of the captives of Ḳālīḳāla who survived; and he rebuilt Ḳālīḳāla, populated it, and returned them into it. He also invited to it troops from Mesopotamia and other places to live in it. In the caliphate of al-Mu'taṣim-Billāh, the Greek "tyrant" came to Ḳālīḳāla and threw projectiles on its wall until it was on the point of falling. Thereupon al-Mu'taṣim had to spend 500,000 *dirhams* to make the city strong again.

The patricians of Khilāṭ and Muks. After having captured Ḳālīḳāla, Ḥabīb marched to Mirbāla where the patrician of Khilāṭ brought him a statement written by Tyāḍ ibn-Ghanm, who had guaranteed to the patrician the security of his life, possessions and country and had concluded a treaty with him stipulating that the patrician should pay tax. Ḥabīb sanctioned the terms of the statement. He then occupied a house between al-Harak² and Dasht al-Warak. The patrician of Khilāṭ brought him the money he owed and offered a present which Ḥabīb refused to accept. Ḥabīb then visited Khilāṭ and passed to aṣ-Ṣabābah [?] ³ where he was met by the chief of Muks,⁴ one of the districts of al-Busfurrajān. Ḥabīb made peace with him in exchange for an annual tax to be paid for his land, sent a man with him and wrote him a statement of peace and safety. 200

Arjish, Bdjunaïs and at-Tirrikh. To the villages of Arjish and Bājunaïs, Ḥabīb sent a body of men who subdued them and laid poll-tax on them. The leading men of these villages came to Ḥabīb and made a treaty agreeing to

¹ Ar. *fdḍa bihim*; see Mawardi, pp. 82 and 232.

* St. Martin, vol. i, p. 101.

⁹ Original not clear.

⁴ St. Martin, vol. i, p. 175.

pay the *kharaj* on their lands. As for at-Ṭirrikh lake, he did not interfere with it, and it was used by the public until Muḥammad ibn-Marwân ibn-al-Ḥakam became governor of Mesopotamia and Armenia, upon which he took possession of its fish and sold them, making an income out of it. The lake after that became the property of Marwân ibn-Muḥammad and was thus lost to Muḥammad.

Dabil and other towns sue for peace. Ḥabib now came to Azdisât,¹ the chief village of al-Hurmuz,² crossed Nahr al-Akrâd and encamped at Marj Dabil. Thence he sent the cavalry against Dabil and marched until he reached its gate. The people took to the fortifications and threw projectiles on him. Ḥabib set a mangonel against the city and used it until they sued for peace and capitulation. This he granted them. His cavalry wandered around, occupied Jurna,³ reached as far as Ashûsh, dhât-al-Lujum, al-Jabal Kûntah⁴ and Wâdi-1-Aḥrâr and subdued all the villages of Dabil'. He also despatched a force against Sirâj Ṭair and against Baghrawand whose patrician came and made terms, agreeing to pay an annual tribute, to be loyal to the Moslems, to entertain them, and to aid them against the enemy. The text of the treaty with Dabil ran as follows:

" In the name of Allah, the compassionate, the merciful. This is a treaty of Ḥabib ibn-Maslamah with the Christians, Magians and Jews of Dabil, including those present and absent. I have granted you safety for your lives, possessions, churches, places of worship, and city wall. Thus ye are safe and we are bound to fulfil our covenant, so long as ye fulfil yours and pay poll-tax and *kharaj*. Thereunto

¹ "Aschdischad," St. Martin, vol. i, p. 101; Yâḳût, vol. i, p. 199, "Ardashât".

² Balâdhuri reads "Ḳirmiz," which is a clerical error.

³ *Marasid*, vol. i, p. 25.

⁴ Original not clear.

Allah is witness; and it suffices to have him for witness. Signed by Ḥabib ibn-Maslamah."

An-Nashawa and al-Busfurrajdn. Ḥabib after this proceeded to an-Nashawa and took possession of it on terms similar to those of Dabil. The patrician of al-Busfurrajân came and made terms regarding all of his country together with the land of Hasatiltah¹ [?] and Afaristah [?], agreeing to pay a certain tax every year.

As-Sisajañ. Ḥabib then moved to as-Sisajân² whose people resisted him but were defeated. He also conquered Waiş; and made terms with the holders of the forts at as-Sisajân to the effect that they pay tax. He then proceeded to Jurzân. 201

Dhât-al-Lujum. 1 was informed by certain *sheikhs* from Dabil, among whom was Barmak ibn-'Abdallâh, that Ḥabib ibn-Maslamah marched with his men bent on Jurzân. When they got to dhât-al-Lujum, they left some of their horses and mules to graze, leaving their bridles together in one place. Suddenly, a band of the "uncircumcised" fell upon them before they could bridle their animals. In the fight that ensued, the "uncircumcised" drove the Moslems away and seized the bridles together with as many horses and mules as they could. Later, the Moslems returned to them, massacred them and took back what has been carried away from them. That is why this spot was called "dhât-al-Lujum" [the place of the bridles].

As Ḥabib was advancing against the patrician of Jurzân, he was met by a messenger of the patrician and the inhabitants of the town, who presented a written message and asked for a treaty of peace and security. Accordingly, Ḥabib wrote to them:—

¹ Certain diacritical points missing.

² Meynard, p. 335-

" Your messenger, Nuḳla,¹ came to me and my companions ' the Believers ' saying on your behalf that we are a nation whom Allah has honored and given superiority, which Allah did, great praise be to Allah, and prayer and peace be on Muḥammad his Prophet and noblest creature! Ye also stated that ye would like to make peace with us. As for your present, I have estimated its value and considered it a part of your tax. I have made a treaty of peace with you and inserted one condition in it. If ye accept the condition and live up to it, well and good. Otherwise ' announce ye a war waged by Allah and his Prophet² ', Peace be to those who follow the proper guidance."

The treaty with the people of Tafiis. Ḥabib thence proceeded to Taflis [Tiflis] and made the following statement of peace to its people:—

" In the name of Allah, the compassionate, the merciful. This is a statement from Ḥabib ibn-Maslamah to the inhabitants of Taflis which lies in Manjalis³ at Jurzān al-Hurmuz,⁴ securing them safety for their lives, churches, convents, religious services and faith, provided they acknowledge their humiliation and pay tax to the amount of one *dīnār* on every household. Ye are not to combine more than one household into one in order to reduce the tax, nor are we to divide the same household into more than one in order to increase it. Ye owe us counsel and support against the enemies of Allah and his Prophet to the utmost of your ability, and are bound to entertain the needy Moslem for one night and provide him with that food used by ' the people of the Book ' and which it is legal for us to partake of.

¹ Cf. Tabari, vol. i, p. 2674.

² Kor., 2:279.

³ Brosset, vol. i, pp. 245, 248.

⁴ and not "Kirmiz" as Balādhuri has it. See Tabari, vol. i, p. 2674.

If a Moslem is cut off from his companions and falls into your hands, ye are bound to deliver him to the nearest body of the 'Believers', unless something stands in the way. 202 If ye return to the obedience* of Allah and observe prayer, ye are our brethren in faith, otherwise poll-tax is incumbent on you. In case an enemy of yours attacks and subjugates you while the Moslems are too busy to come to your aid, the Moslems are not held responsible, nor is it a violation of the covenant with you. The above are your rights and obligations to which Allah and his angels are witness and it is sufficient to have Allah for witness."

The following is a copy of the treaty made by al-Jarrāḥ ibn-'Abdalḥ-l-Ḥakami with the people of Taflis:

" In the name of Allah, the compassionate, the merciful. This is a treaty made by al-Jarrāḥ ibn-'Abdallāh with the inhabitants of Taflis in the district of Manj alls and the province of Jurzān. They have shown me the treaty made with them by Ḥabib ibn-Maslamah to the effect that they accept the humiliation of the tax, and that he made terms with them regarding lands belonging to them, vineyards, and mills, called Awāra and Sabina in the district of Manjalis, and regarding Ṭa'ām and Didūna in the district of Kuḥuwīt in the province of Jurzān, stipulating that they pay on these mills and vineyards a tax of 100 *dirhams* per annum without repeating it. These terms of peace and security I put into effect and ordered that the sum be never increased on them. Let no one, therefore, to whom this my treaty is read increase the tax on them; so Allah wills. Written by—."

Various places conquered by Ḥabib. Ḥabib conquered Ḥawārīḥ, Kasfaryabs [?],² Kisāl, Khunân, Samsakhi, al-

¹ Tabari, vol. i, p. 2675: " become Moslem ".

² Lacking in diacritical points.

Jardamân, Kastasji,¹ Shaushit,² and Bâzalit,³ which capitulated on the terms that the lives of the inhabitants be spared, that places of worship and their walls be not molested and that they pay annual tribute on their lands and persons. The people of Kâlarjit, Tharyalit,⁴ Khakhit,⁵ Khukhit,⁶ 203 Arţahâl,⁷ and Bâb al-Lâl⁸ also made terms with Ḥabib. Aş-Şanâriyah and ad-Dûdâniyah made terms, agreeing to pay an annual tax.

Al-Bailaḡân. By order of 'Uthmân, Salmân ibn-Rabi'ah-1-Bâhili proceeded to Arrân. Here he conquered the city of al-Bailaḡân which capitulated on terms stipulating that he guarantee the safety of their lives, possessions and city walls, and that they pay poll-tax and *kharaj*.

Bardha'ah and other places. Thence Salmân advanced to Bardha'ah and camped on ath-Thurthûr ° river which flows at a distance of less than one parasang from the city. The inhabitants closed their city gates against him; and he made an attempt on it for many days, making raids on its villages. It was the time for reaping the harvest. At last, its people made terms similar to those of al-Bailaḡân and opened their gates. Thus he made his entrance and occupied the city. Salmân then sent his cavalry which conquered Shifshin, al-Misfawan, Udh, al-Misryan,¹⁰ al-Hur-

¹ Brosset, vol. i, p. 512.

² St. Martin: "Schauscheth"; cf. Kazwini, vol. ii, p. 413, line 20.

³ Brosset, vol. i, pp. 45, 86.

⁴ "Thrialet," Brosset, vol. i, pp. 248, 285.

⁵ "Kakheth" in Brosset, I. .

⁶ "Kukhet," Brosset, vol. i, pp. 3*5, 349; St. Martin, vol. ii, p. 198.

⁷ Brosset, vol. i, p. 39.

⁸ St. Martin, vol. ii, p. 227.

⁹ St. Martin, vol. i, p. 87.

¹⁰ Text not clear.

hilyân and Tabâr, all of which are districts. Other places in Arrân were reduced. The Kurds of al-Baḥasajân¹ he summoned to Islâm; but they fought against him and were subjugated. Some were made to pay tax and others *ṣadaqah*; but the latter were few.

Shamkûr. I was informed by some people from Bardha'ah that Shamkûr was an ancient city to which Salmân ibn-Rabi'ah sent someone who reduced it. It was well populated and flourishing until it was destroyed by as-Sâwardiyah, who after the departure of Yazid ibn-Usaid from Armenia came together and became a source of trouble and misfortune. In the year 240, the city was rebuilt by Bugha, the freedman of al-Mu'taṣim and the governor of Armenia, Adharbaijân and Shimshât. He settled in it people from al-Khazar who, because of their interest in Islâm came, and sought security. He also transplanted merchants to it from Bardha'ah and called it al-Mutawakiliyah,

Ḳabalah and other places. Salmân thence advanced to the junction of ar-Rass and al-Kurr behind Bardij. Crossing al-Kurr he reduced Ḳabalah; and the chief of Shakkan and al-Ḳamibarân capitulated, agreeing to pay annual tax. In like manner did the people of Khaizân,² the king of 204 Sharwân and the other kings of al-Jibâl, the people of Masḳaṭ, ash-Shâbirân and the city of al-Bâb capitulate. The city of al-Bâb was closed after him. Khâḳân with his cavalry met Salmân beyond al-Balanjar river. The latter was killed with 4,000 Moslems who in that critical position were heard shouting " Allah is great! "³

¹ Yâḳût, vol. i, p. 173, and vol. ii, p. 780.

² St. Martin, vol. i, pp. 175 seq.; Yâḳût, vol. ii, p. 507: "Khaizâr"; Mas'ûdi, vol. ii, pp. 39-40; Meynard, p. 350.

³ Ya'kubi, vol. ii, p. 194.

Salmañ the first kađi of al-Kufah. This Salmān ibn-Rabi'ah was the first to hold the position of *kađi* in al-Kūfah,¹ where he spent forty days without hearing a case. He transmitted traditions on 'Umar ibn-al-Khaṭṭāb's authority. Says ibn-Jumānah-1-Bāhili referring to Salmān and Kūtaibah ibn-Muslim:

" We have two tombs one at Balanjar
and another at Šin-Istān [China] and what a tomb that is!
The one who lies in China has brought about conquests in all places;
and the merits of the other cause abundant rain to fall."

Among the companions of Salmān at Balanjar was Karzah ibn-Ka'b al-Anṣāri. It was he who carried the news of Salmān's death to 'Uthmān.

Habiḅ put by 'Uthrnđn in charge of the frontier fortresses. Having made these conquests in Armenia, Ḥabīb reported his success to 'Uthmān ibn-'Affān who received his letter immediately after the news of Salmān's death. 'Uthmān was on the point of assigning Ḥabīb over all Armenia; but he then deemed it best to put him in charge of the campaigns on the frontiers of Syria and Mesopotamia, because of his efficiency in doing what he intended to do. 'Uthmān conferred on Ḥudhaifah ibn-al-Yamān al-'Absi the governorship of the frontier fortresses of Armenia; and the latter left for Bardha'ah and sent his **dmils* to the places that lay between it and Qalīkālā and up to Khaizān. He then received 'Uthmān's message instructing him to depart and leave in his place Šilah ibn-Zufar al-'Absi who was in his company. Ḥudhaifah assigned Šilah as his successor.

Ḥabīb returned to Syria and began his campaigns against the Greeks. He settled in Ḥims, but Mu'āwiyah moved him to Damascus, where he died in the year 42, aged 35. Once

¹ Gottheil, *Egyptian Cadis*, page VI.

² For an explanation see ibn-Kutaibah, *Kitab al-Ma'arif*, p. 221.

when 'Uthmân was besieged, Mu'âwiyah sent this Ḥabib at the head of an army to his relief. Having arrived in Wâdi-1-Ḳura, Ḥabib heard of the death of 'Uthmân and took his way back.¹ 205

. Various governors of Adharbaijdn and Armenia.

'Uthmân appointed al-Mughirah ibn-Shu'bah governor of Adharbaijân² and Armenia, but dismissed him later, and appointed al-Ḳâsim ibn-Rabi'ah ibn-Umaiyaḥ ibn-abi-aṣ-Ṣalt ath-Thakāfi governor of Armenia. Others say he appointed 'Amr ibn-Mu'âwiyah ibn-al-Muntafiḳ al-'Uḳaili governor of Armenia; and still others say that for 15 years after al-Mughirah, one of the banu-Kilāb ruled over Armenia, and that he was succeeded by al-'Uḳaili. Under 'AH ibn-abi-Tâlib, al-Ash'ath ibn Ḳais ruled over Armenia and Adharbaijân. He was followed by 'Abdallāh ibn-Ḥâtim ibn-an-Nu'mân ibn-'Amr al-Bâhili who ruled over it in the name of Mu'âwiyah. 'Abdallāh died in it and was succeeded by his brother 'Abd-al-'Aziz ibn-Ḥâtim ibn-an-Nu'mân, who built the city of Dabil, fortified it and enlarged its mosque. He also built the city of an-Nashawa and repaired the city of Bardha'ah. Others say he rebuilt Bardha'ah and deepened the trenches around it. He also rebuilt the city of al-Bailakân. These cities were dilapidated and ready to fall into ruins. According to others, it was Muhammad ibn-Marwân who in the days of 'Abd-al-Malik ibn-Marwân rebuilt Bardha'ah. Al-Wakidi states that 'Abd-al-Malik built Bardha'ah under the supervision of Ḥatim ibn-an-Nu'mân al-Bâhili or his son. This 'Abd-al-Malik appointed 'Uthmân ibn-al-Walid ibn-'Uḳbah ibn-abi-Mu'ait to the governorship of Armenia.

¹ Ghazarian, "Armenien unter der Arab Herrschaft," *Zeitschrift für Armen. Philol.*, vol. ii, pp. 177-182 (Marburg, 1904).

² Meynard, pp. 14-17-

Armenia rebels. During the insurrection of ibn-az-Zubair, Armenia rose and its nobles¹ with their followers **threw** off their allegiance. When Muḥammad ibn-Marwân held under his brother 'Abd-al-Malik the governorship of Armenia, he led the fight against them and won the victory, slaughtering and taking captives. Thus, he subdued the land. He promised those who survived higher stipends than the ordinary soldiers' pay. For that purpose they assembled in churches in the province of Khilâṭ where he locked them in and put guards on the door, and then he frightened them. In this campaign umm-Yazid ibn-Usaid was taken captive from as-Sisajân, she being the daughter of as-Sisajân's patrician.

'Adi governor of Armenia. Sulaimân ibn-'Abd-al-Malik made 'Adi ibn-'Adi ibn-'Amirah M-Kindi governor of Armenia. 'Adi ibn-'Amirah was one of those who had left 'Ali ibn-abi-Talib and settled in ar-Raqqah. He was later made the governor of Armenia by 'Umar ibn-'Abd-al-'Aziz. This 'Adi was the one after whom the Nahr 'Adi at al-Bailakân was named. According to others, the 'dmil of 'Umar was Ḥâtim ibn-an-Nu'mân, but that is not confirmed.

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Mi'laḳ and al-Ḥârith as governors. Yazid ibn-'Abd-al-Malik conferred the governorship on Mi'laḳ ibn-Şaffâr al-Bahrâni, but he later dismissed him and assigned al-Ḥârith ibn-'Amr at-Tâ'i, who made an incursion against the inhabitants of al-Lakz³ conquering the district of Ḥasmandan.⁴

Al-Jarrdh as governor. When al-Jarraḥ ibn-'Abdallâh

¹ Ar. *qhrar*, the class that constituted the aristocracy of Armenia before the Persian rule; see Yakut, vol. i, pp. 222, 438.

² Tabari, vol. ii, p. 887: " 'Umairah ".

³ Yakut, vol. iv, p. 364.

⁴ " Jashmadân," Iṣṭakhri, p. 187.

al-Ḥakami of Madhḥij became governor of Armenia, he stopped at Bardha'ah where his attention was called to the different measures and weights used by the people and which he fixed according to the standards of justice and honesty introducing a new measure, called al-Jarrāḥi, with which they deal until to-day. After crossing al-Kurr,¹ he marched until he went over the river known by the name of as-Samûr and came to al-Khazar, among whom he wrought a great slaughter. He also fought against the inhabitants of the land of Ḥamzin² and made terms with them stipulating that they be transplanted to the district of Khaizân where he gave them two villages. He then attacked the people of Ghûmik³ and captured some of them. Turning back, he came to Shakka, and his army spent the winter at Bardha'ah and al-Bailaḡân. Al-Khazar assembled their troops and crossed ar-Rass.⁴ He fought against them in Ṣaḡra' [desert] Warthân, and when they withdrew to the region of Ardabil⁵ he engaged them in battle at a distance of four parasangs from Armenia. After a three days' battle, he suffered martyrdom together with his men, and therefore was the river called Nahr al-Jarrāḥ. A bridge spanning it also bore the same name.

Maslamah as governor. Hishaḡm ibn-'Abd-al-Malik after that appointed Maslamah ibn-'Abd-al-Malik to the governorship of Armenia, put at the head of the van of his [Maslamah's] army Sa'id ibn-'Amr ibn-Aswad al-Jurashi, and accompanied him by Ishāḡ ibn-Muslim al-'Uḡaili with his brothers, Ja'wanah ibn-al-Ḥârith ibn-Khâlid of the banu-

¹ Istakhri, p. 187.

² "Hamrin," Mahasin, vol. i, p. 318.

³ "Ghumik," Istakhri, p. 185; cf. Mas'udi, vol. ii, p. 40; "'Amik" in Yâḡût, vol. i, p. 438.

⁴ Istakhri, p. 187; Yakut, vol. ii, p. 779-

⁵ Meynard, pp. 21-22.

Rabi'ah ibn-'Amir ibn-Ṣa'ṣa'ah, Dhufâfah and Khālid—the two sons of 'Umair ibn-al-Ḥubâb as-Sulami—al-Furât ibn-Salmân al-Bâhili, and al-Walid ibn-al-Ḳa*ḳâ' al-'Absi. Sa'id engaged in conflict with al-Khazar who were at this time besieging Warthân, and forced them to withdraw, putting them to flight. Al-Khazar came to Maimadh in Adharbaijân; and as Sa'id was preparing for the conflict with them, he received a message from Maslamah ibn-'Abd-al-Malik blaming him for attacking al-Khazar before his [Maslamah's] arrival, and informing him that he had assigned in his place over the army 'Abd-al-Malik ibn-Muslim al-'Ukaili. As soon as Sa'id turned over the army to his successor, he was arrested by Maslamah's messenger who fettered him and carried him to Bardha'ah where he was thrown into its prison. Al-Khazar left and Maslamah followed them. When Maslamah communicated the news to Hishâm, Hishâm wrote back:

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" Dost thou leave them at Maimadh where thou canst see them,
and then seek them beyond the limit of soil [where sand begins] ?"

Thereupon Hishâm ordered that al-Jurashi be released from prison.

Maslamah made peace with the people of Khaizân, and by his order, its fort was dismantled. He appropriated in it estates for himself. It is known to-day by the name of Ḥauz Khaizân. The kings of al-Jibâl also made peace with him. The Shâhs of Sharwân, Lirân, Ṭabarsarân, Filân and Jarshân presented themselves before him; and so did the chief of Maskat. Maslamah, thereupon, betook himself to the city of al-Bâb, which he reduced. In its castle were a thousand families of al-Khazar whom he besieged and against whom he hurled stones and then pieces of iron shaped like stones. All that, however, was of no avail. He, therefore, resorted to the spring, the water of which And-

shirwân had conducted into their cistern, and slew on it cows and sheep throwing the contents of their stomachs and some assafoetida into the water. It did not take the water more than one night before it bred worms, became vitiated and corrupted. Therefore, the holders of the castle fled under the cover of the night and vacated the castle. In the city of al-Bâb wa-1-Abwâb, 24,000 Syrians were settled by Maslamah ibn-'Abd-al-Malik and assigned stipends. Accordingly, the inhabitants of al-Bâb to-day do not allow any 'atnil to enter their city unless he has money to distribute among them. He, moreover, built a granary for food, another for barley, and an armory. He ordered that the cistern be filled with earth, repaired the city, and provided it with embattlements. In the company of Maslamah was Marwân ibn-Muḥammad who took part in the attack against al-Khazar and distinguished himself in fighting. After Maslamah, Hishâm appointed Sa'id al-Jurashi who spent two years in the frontier region.

Marwân as governor. Marwân ibn-Muḥammad * then became the ruler of the frontier and took up his abode at Kisâl. Marwân was the one who built the city of Kisâl. This city lies 40 parasangs from Bardha'ah and 20 from Taflis. Marwân then entered the country of al-Khazar next to Bâb al-Lân and made Asid² ibn-Zâfir as-Sulami abu-Yazid, accompanied by the kings of al-Jibâl, enter it from the side of al-Bâb wa-1-Abwâb. Then Marwân made an incursion on the Slavs who were in the land of al-Kha- 208 zar and captured 20,000 families whom he settled in Khâ-khiṭ. When they later put their commander to death and took to flight, Marwan pursued and slaughtered them.

When the chief of al-Khazar learned of the great num-

¹ Brosset, vol. i, pp. 238 seq.

² " Usaid " in Duraïd, p. 187, line before last.

ber of men with whom Marwân had swept over his land and of their equipment and strength, his heart was filled with cowardice and fear. When Marwân came close to him, he sent him a messenger inviting him to "Islâm or war", to which he replied, "I have accepted Islâm. Send therefore someone to present it to me." Marwân did so. The chief professed Islâm and made a treaty with Marwân according to which Marwân confirmed him as ruler of his kingdom. Marwân with a host of al-Khazar accompanied the chief; and al-Khazar were made to settle in the plain of the province of al-Lakz between as-Samûr and ash-Shâbirân.

The land of as-Sarir. After that, Marwân made his entrance to the land of as-Sarir, slaughtered its inhabitants, and reduced certain forts in it. Its king offered him submission and allegiance and made terms, agreeing to give every year 1,000 youths—500 lads and 500 maids—with black hair and eyebrows and with long eyelashes, together with 100,000 modii* to be poured in the granaries of al-Bâb. Marwân took from him a pledge.

The people of Tûmân made terms with Marwân, agreeing to give every year 100 youths—50 maids and 50 lads—each 5 spans in height, with black hair and eyebrows and with long eyelashes, together with 20,000 modii for the granaries.

The land of Zirikirân. He then entered the land of Zirikirân,² whose king made terms, agreeing to offer fifty youths, and 10,000 modii for the granaries every year. Thence he proceeded to the land of Ḥamzin which refused to make terms and whose fort, after an investment of one month, he reduced. He then set fire to the fort and de-

¹ Wheat measure.

•Original not clear.

stroyed it. The terms agreed upon were that they give 500 youths only once and not to be responsible for such a gift any more, and that they carry 30,000 modii every year to the granaries of al-Bâb. Then he advanced to Sindân,¹ which capitulated on condition that it offer 100 youths to be given by its chief only once and not to be responsible for such a gift in the future, together with 5,000 modii to be carried every year to the granaries of al-Bâb. On the followers of the Shâh of Ṭabarsarân, Marwân assessed 10,000 modii to be carried per annum to the granaries of al-Bâb; but on the Shâh of Filân he did not assess anything, because 209 of his distinction in warfare, ability in conflict and the praiseworthiness of his cause.

Al-Laks, Khirsh and other places. Marwân thence made a descent on al-Lakz castle [whose chief] had refused to pay anything of what was assessed, had set out to meet the chief of al-Khazar and was killed by a shepherd who shot an arrow at him without knowing him. The people of al-Lakz then made terms, agreeing to give 20,000 modii to be carried to the granaries. Having appointed Khashram as-Sulami as their ruler, Marwân came to the castle of the chief of Sharwân which was called Khirsh and which lay on the sea shore. The chief rendered submission and agreed to leave the height.² Marwân imposed 10,000 modii on the people of Sharwân per annum, and made it a condition on their chief to be in the van of the army when the Moslems start the attack against al-Khazar, and in the rear when they return; and on the Shâh of Filân that he should only take part in the attack; on the Shâh of Ṭabarsarân that he ūc in the rear when the Moslems start, and in the van when they return.

¹ Lacking in diacritical points, d'Ohsson, p. 68; "Misdâr" in Maḥâsin, vol. i, p. 318.

² Surrender the castle.

Thabit rebels. Marwān then advanced to ad-Dūdāniyah and slaughtered its people. The news of the death of al-Walid ibn-Yazid then came to him, and Thābit ibn-Nu'aim al-Judhāmi rose against him.¹ Musāfir al-Ḳaṣṣāb, who was one of those established in al-Bāb by aḍ-Ḍaḥḥāk al-Khārijī [the rebel], now came to Thābit, espoused his cause and was made by him governor over Armenia and Adharbaijān. Musāfir then came to Ardabil in disguise, where he was joined by a group of the ash-Shurat, and they all came to Bā jar wān² in which they found people with similar views and were joined by them. Thence they came to Warthān from whose inhabitants a large body of men, who held similar views, joined them; and they all crossed over to al-Bailakān where they were joined by a large crowd holding similar views. Marwān then came to Yū-nān.³ Ishāq ibn-Muslim was made governor of Armenia by Marwān ibn-Muhammad and never ceased to fight against Musafir who was at al-Kilāb castle in as-Sisajan.

When the "blessed dynasty" appeared and abu-Ja'far al-Manṣūr was made ruler of Mesopotamia and Armenia in the caliphate of as-Saffāḥ abu-l-'Abbās, he sent against Musāfir and his followers a general from Khurāsān, who fought them until he overpowered them and slew Musāfir. The inhabitants of al-Bailakān, who had fortified themselves in al-Kilāb castle under the leadership of Ḳadad ibn-Aṣfar al-Bailakāni, surrendered.

The governorship of Yazid. When al-Manṣūr became caliph, he made Yazid ibn-Usaid as-Sulami governor of Armenia. The latter reduced Bāb al-Lān and stationed in 210

¹ Tabari, vol. ii, pp. 1892 seq.

² Meynard, p. 74.

³ First syllable mutilated in the original; cf. Istakhri, p. 192; IJaukal, p. 251.

it a cavalry guard with stipends. He also subdued aş-Şa-nâriyah, whose inhabitants paid *kharâj*. In compliance with al-Manşûr's orders, he married the daughter of the king of al-Khazar. She gave birth to a child which did not live; she herself died in child-birth. Yazid sent someone to the naphtha and salt mines of the land of Sharwân and levied tax on them. He put someone in charge of them. He also built the city of Arjil aş-Şughra [the Less] and Arjil al-Kubra [the Great], and settled people from Palestine in them.

Ash-Shamdkhtyah. Muḥammad ibn-Isma'il from certain *sheikhs* from Bardha'ah:—Ash-Shamakhīyah¹ which lay in the province of Sharwân was thus called after ash-Shamâkh ibn-Shujâ', who was the king of Sharwân during the rule of Sa'id ibn-Sâlim² al-Bâhili over Armenia.

Al-Ḥasan suppresses the revolt. Muḥammad ibn-Ismâ'il from certain *sheikhs*:—After the dismissal of ibn-Usaid and Bakkâr ibn-Muslim al-'Uḡaili, and during the governorship of al-Ḥasan ibn-Ḳaḥṭabah at-Ṭâ'i, the Armenians broke off their allegiance under their chief Mûshâ'il³ al-Armani. Al-Manşûr sent reinforcements under 'Amir ibn-Ismâ'il. Al-Ḥasan engaged himself in fight with Mûshâ'il and killed him, dispersing his troops. Things went on well with al-Ḥasan. The Nahr al-Ḥasan in al-Bailakân is named after this al-Ḥasan; and so are the Bâgh⁴ at Bardha'ah named Bâgh al-Ḥasan, and the crown-lands known as al-Ḥasaniyah.

Different governors of Armenia. 'Uthmân ibn-'Umârah ibn-Khuraim succeeded al-Ḥasan ibn-Ḳaḥṭabah, and then

¹ Muḳaddasi, p. 276; Iṣṭakhri, p. 192; Meynard, p. 353: ".Shamâkhi."

² "Salm," Tabari, vol. iii, p. 305.

³ St. Martin, vol. i, p. 342; Brosset, vol. i, p. 159.

⁴ Persian—garden, vineyard.

came Rauḥ ibn-Ḥātim al-Muhallabi, Khuzaimah ibn-Khāzim, Yazid ibn-Mazyad ash-Shaibāni, 'Ubaidallāh ibn-al-Mahdi, al-Faḍl ibn-Yaḥya, Sa'id ibn-Sālim, and Muḥammad ibn-Yazid ibn-Mazyad. Of these rulers, Khuzaimah was the severest. It was he who introduced the system by which Dabil and an-Nashawa paid land tax according to the area, not the produce. The Armenian patricians did not cease to hold their lands as usual, each trying to protect his own region; and whenever a 'dmil came to the frontier they would coax him; and if they found in him purity and severity, as well as force and equipment, they would give the *kharaj* and render submission, otherwise they would 211 deem him weak and look down upon him.

The governorship of Khdlid ibn-Yasid. In the caliphate of al-Ma'mūn, the Armenian patricians were under the rule of Khālid ibn-Yazid ibn-Mazyad, who Accepted their presents and associated personally with them. This corrupted them and encouraged them against the 'dfnls of al-Ma'mūn who came after him.

Al-Hasan ibn-ʿAll over the frontier region. Al-Mu'taṣim-Bilḡāh appointed to the governorship of the frontier region al-Ḥasan ibn-'Ali-l-Bādhaghisi, better known as al-Ma'mūni, who let its patricians and nobles go their way, and dealt so leniently with them that they became more disloyal to the Sultan and more severe on the people who came under their rule. Jurzān was subdued by Ishāk ibn-Ismā'il ibn-Shu'aib, a freedman of the banu-Umayyah. Sahl ibn-Sanbāt, the patrician, rose against the 'dmil of Ḥaidar ibn-Kāwus al-Afshin over Armenia and killed his secretary and had a narrow escape by flight. Armenia after this was ruled by 'dmils who would remit to its people what was due from them, and accept whatever *kharaj* could be offered.

The governorship of Yūsuf ibn-Muḥammad. Two years

after al-Mutawakkil became caliph, he conferred the governorship of Armenia upon Yûsuf ibn-Muḥammad ibn-Yûsuf al-Marwazi. As he passed through Khilât, Yûsuf seized its patrician Buḵrât ibn-Ashûṭ and carried him off to Surra-man-ra'a, which act greatly offended the patricians, nobles and feudal lords [Ar. *mutaghallibah*]. Later a ¹dmil of his, named al¹Alâ' ibn-Aḥmad, went to a convent at as-Sisajān, called Dair al-Aḳḁāḥ, which was highly respected and richly endowed with gifts by the Armenian Christians, and carried away all what was in it and oppressed its occupants. This act was too much for the patricians, who held communication with each other and urged each other to throw off their allegiance and rise in revolt. They instigated al-Khuwaithiyah,¹ who were "uncircumcised" and were known by the name of al-Aṛṭān, to fall upon Yûsuf, and urged them against him in revenge for the carrying-away of their patrician Buḵrât. Meanwhile, every one of the patricians and feudal lords sent them horses and men to help them bring that about. Accordingly, they fell upon Yûsuf at Ṭarûn, after he had distributed his followers in the villages, and slew him, carrying away all that his camp contained.

The governorship of Bug ha the Elder. Al-Mutawakkil assigned to the governorship of Armenia Bugha-1-Kabir [the Elder] who, arriving in Badlis, seized Mûsa ibn-Zurâ- 212
rah who, in revenge for Buḵrât, had favored and taken part in killing Yûsuf. Bugha warred against al-Khuwaithiyah, slaughtering a great number, and carrying many away as captives. He then invested Ashut ibn-Hamzah ibn-Jajik, the patrician of al-Busfurrajân, at al-Bâḳ,² compelled him to surrender his castle and carried him as captive to Surra-

¹ St. Martin, vol. i, p. 100.

² Khurdadhbih, p. 123, line 11; Tabari, vol. iii, p. 1410, line 3.

man-ra'a. He then advanced to Jurzân and succeeded in laying hold on Ishâk ibn-Ismâ'il, whom he kept in confinement until his death. Bugha reduced Jurzân, and carried away those Christians and non-Christians of Arrân, of the elevated region of Armenia,¹ and of as-Sisajân, who belonged to the revolutionary party. Thus the political state of affairs in that frontier region became so quiet as never before. In the year 241, he came to Surra-man-ra'a.

¹Text corrupt.

PART V
NORTHERN AFRICA

CHAPTER I

THE CONQUEST OF EGYPT AND AL-MAGHRIB [MAURITANIA]

'Amr moves against Egypt. After the battle of al-Yarmūk, 'Aṭn̄r ibn-al-'Aṣi laid siege to Caesarea [Ḳaisāriyah]. When Yazid ibn-abi-Sufyān assumed power, 'Amr left his son in his place at Caesarea and led, all of his own accord, an army of 3,500 to Egypt. 'Umar was angry because of it and wrote to him, rebuking and reprimanding him for following his own opinion, without consulting 'Umar, and ordering him to return home in case the message was received before his arrival in Egypt. 'Amr, however, received the message in al-'Arish.¹ It is asserted by others that 'Umar wrote to 'Amr ibn-al-'Aṣi, ordering him to proceed to Egypt. 'Amr received the message as he was besieging Caesarea. The one who delivered the message was Sharik ibn-'Abdah, to whom 'Amr gave 1,000 *ḍinārs*, which Sharik refused to accept. 'Amr asked him to conceal the matter and not disclose it to 'Umar.

Al-Fustāt. The advance of 'Amr against Egypt took place in the year 19. He first stopped at al-'Arish and then proceeded to al-Faramā',² in which were troops ready for the fight. 'Amr fought and defeated them, taking possession of their camp. Thence he advanced straight on to al-

¹ Al-Maḳrīzī, *al-Khiṭaṭ*, vol. ii, p. 63 (Cairo, 1325) : " Rafj "; Zaidān, *Ta'rikh Misr al-Hadith*, vol. i, p. 77; "Rafh . . . modern Raf, ten hours' journey from al-'Arish."

² Pelusium. Maḥāṣin, vol. i, p. 8.

Fuṣṭāṭ, and camped at the myrtle gardens, as the people of al-Fuṣṭāṭ had dug moats. The name of the city was Alyûnah,¹ but the Moslems called it Fuṣṭāṭ because they said, "This is the meeting place [Ar. *fuṣṭāṭ*] of the people, and the place where they assemble." Others say that 'Amr pitched a tent [also *fuṣṭāṭ*] in it, and it bore its name from it.²

As 'Amr ibn-al-Aṣi was besieging al-Fuṣṭāṭ, he was joined by az-Zubair ibn-al-'Auwâm ibn-Khuwailid at the head of 10,000—others say 12,000 men—among whom were Khârijah ibn-Ḥudhâfah-l-'Adawi and 'Umair ibn-Wahb al-Jumaḥi. Az-Zubair was on the point of leading an incursion and wanted to go to Antioch; but 'Umar said to him, "Abu-'Abdallâh, wouldst thou like to take the governorship of Egypt?" To this az-Zubair replied, "I do not care for it, but would like to go there on a holy war and co-operate with the Moslems. If I find that 'Amr has already reduced it, I would not interfere with his affairs, but would go to some sea-coast and keep post at it; but if I find him in the struggle, I shall fight on his side." With this understanding, he left.

Az-Zubair led the attack on one side, and 'Amr ibn-al-'Aṣi on the other. Finally az-Zubair brought a ladder and climbed on it until, with his sword unsheathed, he looked down upon the fort and exclaimed, "Allah is great!" and so did the Moslems exclaim and follow him up. Thus he took the fort by assault, and the Moslems considered it legal to take all that was in it. 'Amr made its holders *dhimmis*, imposed a poll-tax on their person and *kharâj* on their land, and communicated that to 'Umar ibn-al-Khaṭṭâb who endorsed it. Az-Zubair marked certain lots in Miṣr [Old

¹ Yâkût, vol. i, pp. 355, 450.

² Makrizi, vol. ii, pp. 75-76.

Cairo] for himself [*ikhtatṭa*] and built a well-known mansion in which 'Abdallāh ibn-az-Zubair resided when he invaded If rīkiyah^x in the company of ibn-abi-Saḥḥ. The ladder which az-Zubair used is still in Miṣr.

'Affān ibn-Muslim from Hishām ibn-'Urwah:—Az-Zubair was sent to Miṣr; and when he was told there were in it warfare and pest, he replied, " We have come here only for warfare and pest." The Moslems put ladders up and climbed on them.

'Amr an-Nāḳid from Yazid ibn-abi-Ḥabib:—'Amr ibn-al-'Aṣi entered Egypt with 3,500 men. When 'Umar ibn-al-Khaṭṭāb heard about the situation in Egypt, he was affected with solicitude and fear and despatched az-Zubair ibn-al-'Auwām at the head of 12,000 men. Az-Zubair 214 took part in the conquest of Miṣr and marked out in it certain lots.²

The division of the land. 'Amr an-Nāḳid from Sufyān ibn-Wahb al-Khaulāni:—When we conquered Miṣr without making a covenant with it, az-Zubair rose and said to 'Amr, " Divide it "; but 'Amr refused. Then az-Zubair said, " By Allah, thou shouldst divide it as the Prophet divided Khaibar." 'Amr wrote that to 'Umar who wrote back, saying, " Leave it as it is, so that the descendants of the descendants⁸ may profit by it."

A tradition to the same effect was communicated to me by 'Abdallāh ibn-Wahb on the authority of Sufyān ibn-Wahb.

'Amr and az-Zubair conquer Egypt. Al-Kāsim ibn-Salām from Yazid ibn-abi-Ḥabib:—'Amr ibn-al-'Aṣi entered

¹ Africa = Tunis. Ibn-'Adhāri, *al-Bayān al-Mughrib*, vol. i, pp. 3 seq.

² Ar. *khitaf*. See Makrizi, vol. ii, pp. 76 seq.

³ Ar. *ḥabal al-ḥabalāh*. See Mutarrizi, p. 105; Caetani, vol. iv, p. 247; Makrizi, vol. ii, p. 72, line 23; p. 73, line 25; *an-Nihāyah*, vol. i, p. 198.

Egypt at the head of 3,500 men. Just before that, 'Umar was affected with solicitude and fear and sent az-Zubair ibn-al-'Auwâm at the head of 12,000 men. Az-Zubair took part with 'Amr in the conquest of Egypt and marked out for himself two lots in Miṣr and Alexandria.

Ibrâhim ibn-Muslim al-Khawârizmi from 'Abdallâh ibn-'Amr ibn-al-'Aṣi:—The latter said, " There is a disagreement regarding the conquest of Miṣr: some say it was conquered by force, and others by capitulation. The fact is that my father ['Amr ibn-al-'Aṣi] arrived in it and was resisted by the people of Alyûnah. He finally took possession of it by force and led the Moslems in. Az-Zubair was the first to climb its fort. The chief of Miṣr said to my father, ' We have heard of what ye did in Syria and how ye assessed poll-tax on the Christians and Jews, leaving the land in the hands of its owners to utilize it and pay its *kharāj*. If ye treat us the same way, it would do you more good than to kill, capture and expel us.' My father consulted with the Moslems and they all advised him to accept the terms, with the exception of a few men who asked him to divide the land among them. Accordingly, he assessed on every adult, excepting the poor, two *dînars* as poll-tax, and on every land-owner, in addition to the two *dinars*, 215 three *irdabbs* of wheat, two *kists* of oil, two *kists* of honey and two *kists* of vinegar, to be given as a subsistence allowance to the Moslems, and gathered in the public house of provision [*ddr-ar-rizk*], where it is divided among them. A census was taken of the Moslems, and the inhabitants of Miṣr were required to provide every one of the Moslems with a woolen upper gown, an upper cloak or turban, breeches and a pair of shoes^x per annum. Instead of the woolen gown, a Coptic robe would do. To this end, a state-

¹ Dozy, *Noms des Vetements*, s. v. *jubbah*, *burnus*, *'amamah*, *sirwal* and *khuff*.

ment was written, in which it was stipulated that so long as they lived up to these terms, their women and children would neither be sold nor taken captives, and their possessions and treasures would be kept in their hands.¹ The statement was submitted to 'Umar, the ' Commander of the Believers.' who endorsed it. Thus, the whole land became *kharaj*-'and. Because, however, 'Amr signed the contract and the statement, some people thought that Miṣr was taken by capitulation."²

After the king of Alyūnah had made arrangements for himself and for the people in his city, he made terms on behalf of all the Egyptians similar to the terms of Alyūnah. The Egyptians consented, saying, " I f those of us who are protected by fortifications have accepted such terms, and were content with them, how much more should we be content who are weak and have no power of resistance." *Kharaj* was assessed on the land of Egypt to the amount of one *dīnār* and three *irdabbs* of wheat on every *jarib*, and two *dinārs* on every adult. The statement was submitted to 'Umar ibn-al-Khaṭṭāb.

The terms made with 'Amr. 'Amr an-Naḳīd from Yazid ibn-abī-Habib:—Al-Muḳaḳis³ made terms with 'Amr ibn-al-'Aṣi, stipulating that 'Amr should let those of the Greeks go who wanted to leave, and keep those who wanted to stay, on certain conditions, which he specified, and that he would assess on the Copts, two *dīnārs* per head. Hearing this, the king of the Greeks was enraged and sent his

¹ Gottheil, " Dhimmis and Moslems in Egypt", *O. T. and Semitic Studies*, vol. ii, p. 363.

² Maḳrizi, vol. ii, pp. 72-74.

³ Ibn-Kurkub al-Yunani—perhaps Cyrus, the viceroy and archbishop of Alexandria under Heraclius. See Butler, *The Arab Conquest of Egypt*, pp. 508, 521; *Bysant. Zeitschrift*, year 1903, p. 1606; Casanova, *Moḥammed et la Fin du Monde*, p. 26.

troops, who, closing the gates of Alexandria, announced to 'Umar their readiness for war. Al-Muḳauḳis presented himself before 'Amr and said, " I have three requests to make: do not offer to the Greeks the same terms thou hast offered me, because they have distrusted me; do not violate the terms made with the Copts, for the violation was not started by them; and when I die, give orders that I be buried in a church at Alexandria (which he named)." 'Amr answered, " The last is the easiest* for me."

Bilhit, al-Khais, Sulṭais and Alexandria. Certain villages in Egypt resisted the advance of the Moslems, and 'Amr carried away some of their inhabitants as prisoners. These were the following: Bilhit,² al-Khais,³ and Sulṭais.⁴ Their captives were carried away to al-Madinah. 'Umar ibn-al-Khaṭṭāb sent them back and made them, together with the Coptic community, *dhimmis*. The covenant they had, they did not violate. The following is the report of the conquest of Alexandria made by 'Amr to 'Umar: " Allah has given to us the possession of Alexandria by force and against its will, without covenant or contract". According to Yazid ibn-abi-Ḥabib, however, the city was taken by capitulation.

The tax of Egypt. Abu-Aiyūb ar-Raḳḳī from Yazid ibn-abi-Ḥabib:—The *kharāj* and poll-tax which 'Amr raised from Egypt amounted to 2,000,000 *ḍīnārs*; but that raised by 'Abdallāh ibn-Sa'd ibn-Abi-Sarḥ, 4,000,000. When 'Uthmān remarked to 'Amr, saying, " After thee the milch camels have yielded more milk ", 'Amr replied, " This is because ye have emaciated their young ",⁵

In the year 21, 'Umar ibn-al-Khaṭṭāb wrote to 'Amr ibn-

¹ Makrizi, vol. i, p. 263.

²ق "Balhib" in Yalḡrit, vol. i, p. 733.

³ Butler, p. 289, and note; ibn-Dukmak, *Kitāb al-Intiṣār li-Wasitat 'Ikd al-Amsār*, vol. v, p. 118 (Bulak, 1893).

⁴C.'. Dukmak, vol. v, pp. 118-119.

⁵ Makrizi, vol. i, p. 159.

al-'Aṣi informing him of the straits in which the inhabitants of al-Madinah were, and ordering him to transport by sea to al-Madinah all the food he had collected as *kharāj*. Accordingly, the food with the oil was carried there; and when it reached al-Jār,¹ it was received by Sa'd al-Jār.² Later it was kept in a special house at al-Madinah and distributed among the Moslems by measure. At the time of the first insurrection, the supply was cut off. In the days of Mu'āwiyah and Yazid, it was again carried to al-Madinah. Then it was cut off until the time of 'Abd-al-Malik ibn-Marwān, after which it was carried until the caliphate of abu-Ja'far, or a little previous to that.

Bakr ibn-al-Haitham from Yazid ibn-abi-Ijābib:—After the first peace was made, the tax-payers in Egypt made new terms in the caliphate of 'Umar, stipulating that instead of the wheat, oil, honey and vinegar they offered, they would pay two *dīnārs* in addition to the other two *dīnārs*. Each one thus was bound to pay four *dīnārs*; and they consented to that and preferred it.

'Ain Shams, al-Faiyitn and other places reduced. Abu-Aiyūb ar-Raḡḡi from al-Jaishāni:—The latter said, " I heard it stated by a number of those who witnessed the conquest of Egypt that when 'Amr ibn-al-'Aṣi reduced al-Fustat, he despatched to 'Ain Shams³ 'Abdallah ibn-Hudhāfah as-Sahmi, who took possession of its land and made 217 terms with the inhabitants of its villages similar to those of al-Fustāt. Likewise 'Amr despatched Khārijah ibn-Hudhāfah al-'Adawi to al-Faiyūm,⁴ al-Ushmūnain, Ikh-

¹ Hamdani, *Ṣifat Jazirat al-Arab*, p. 47, line 17 (ed. Miiller).

² Sa'd al-Jāri mentioned in Dhahabi, *al-Mushtabih*, p. 81; *cj.* ibn-Sa'd, vol. iii¹, p. 240; Yāqūt, vol. ii. p. 6.

³ Heliopolis; confused by some historians with Bab Alyunah (Babylon); Butler, p. 212, note.

⁴ Maḡrizi, vol. i, pp. 402-403.

mim, al-Basharudat¹ and the villages of upper Egypt, which he reduced on the same terms. 'Amr also sent 'Umair ibn-Wahb al-Jumaḥi to Tinnis, Dimyât, Tûnah, Damirah, Shaṭa, Diḡahlah,² Bana and Bûsir, which he reduced on the same terms. 'Amr also sent 'Uḡbah ibn-'Amir al-Juhani (others say 'Amr's freedman, Wardân after whom Sûḡ [market] Wardân in Egypt is named) to the rest of the villages in the lower part of the country; and he did the same. Thus did 'Amr ibn-al-'Aṣi effect the conquest of all Egypt and make its land *kharaj-land*."

The Copts have no covenant. Al-Ḳaṣim ibn-Sallâm from Aiyûb ibn-abi-l-'Aliyah's father:—The latter said, "I heard 'Amr ibn-al-'Aṣi say from the pulpit, 'I have occupied this position and am bound to none of the Egyptian Copts by covenant or contract. If I want, I can kill; if I want, I can take one-fifth of the possessions; if I want, I can sell captives. The people of Anṭâbulus are excluded because they have a covenant which must be kept'."

Al-Maghrib and Egypt taken by force. Al-Ḳaṣim ibn-Sallâm from Mûsa ibn-'Alî ibn-Rabâḥ al-Lakhmi's father:—All al-Maghrib was taken by force.

Abu-'Ubaid from aṣ-Ṣalt ibn-abi-'Aṣim, the secretary of Ḥaiyân ibn-Shuraiḥ:—The latter said that he read the letter of 'Umar ibn-'Abd-al-'Aziz to Ḥaiyân, his *ʿamil* over Egypt, stating that Egypt was taken by force, with no covenant or contract.

Poll-tax of the Copts not to be increased. Abu-'Ubaid from 'Ubaidallâh ibn-abi-Ja'far:—Mu'awiyah wrote to Wardân, a freedman of 'Amr, ordering him to increase the poll-tax of every Copt by one *kirdt*, but Wardân wrote back, "How can I increase it while it is stated in their covenant that their tax should not be increased?"

¹ C'. Bakri, vol. i, p. 166.

² Yâḡūt, vol. ii, p. 581.

Egyptians overtaxed. Muḥammad ibn-Sa'd from 'Abd-al-Ḥamid ibn-Ja'far's father:—The latter heard 'Urwah ibn-az-Zubair say, " I spent seven years in Egypt and was married in it. I found its people exhausted, being burdened with more than they could bear. The country was conquered by 'Amr through capitulation, covenant and something assessed on the inhabitants." 218

The statement of 'Amr. Bakr ibn-al-Haitham from 'Uḡbah ibn-'Amir al-Juhani:—The Egyptians had a covenant and a contract. 'Amr gave them a statement to the effect that they were secure with respect to their possessions, lives and children, and that none of them would be sold as slaves. He imposed on them a *kharaj* not to be increased, and promised to expel all fear of attack by an enemy. 'Uḡbah added, " And I was a witness thereunto ".

The division of the land. Al-Ḥusain ibn-al-Aswad from Sufyân ibn-Wahb al-Khaulâni:—The latter said, " At the conquest of Miṣr by us, which was effected without covenant, az-Zubair ibn-al-'Auwâm rose and said, ' 'Amr, divide it between us f 'Amr replied, 'By Allah, I will not divide it before I consult 'Umar.' He wrote to 'Umar, and the latter wrote back, 'Leave it as it is, so that the descendants of the descendants may profit by it.' "

Its kharaj. Muḥammad ibn-Sa'd from Usâmah ibn-Zaid ibn-Aslam's grandfather:—In the year 20, 'Amr ibn-al-'Aṣi, accompanied by az-Zubair, subdued Egypt. When Egypt was conquered, the people made terms, agreeing to pay something he imposed on them, which was two *dinârs* on every man, excluding women and boys. The *kharaj* of Egypt during his governorship amounted to 2,000,000 *dînârs*; but later it reached 4,000,000.

Two dinârs on each Copt. Abu-'Ubaid from Yazid ibn-ab:ṬḤabib:—Al-Muḡaukis, the chief of Egypt, made terms with 'Amr ibn-al-'Aṣi, stipulating that each Copt pays two

dinārs. Hearing this, Heraclius, the chief of the Greeks, was enraged with anger and sent the troops to Alexandria and closed its gates; but 'Amr reduced the city by force.

The poll-tax of the native village of umm-Ibrâhm annulled. Ibn-al-Ḳattât, *i. e.*, abu-Mas'ūd, from ash-Sha'bi:—'XTî ibn-al-Husain, or al-Husain himself, interceded with Mu'āwiyah regarding the poll-tax of the fellow-villagers in Egypt of the mother of Ibrâhim,¹ the Prophet's son; and it was cancelled. The Prophet himself used to recommend that the Copts be favorably treated. 219

The Prophet recommends the Copts. 'Amr from Mālik, and al-Laith from a son of Ka'b ibn-Mālik:—The Prophet said, " If ye conquer Egypt, treat the Copts favorably, because they have *dhimmah* and blood-relationship." It is stated by al-Laith that umm-Ismā'il² was a Copt.

'Umar confiscates 'Amr's possessions. Abu-l-Ḥasan al-Madā'ini from 'Abdallāh ibn-al-Mubarak:—'Umar ibn-al-Khaṭṭāb used to record the possessions of his '*dmils*' at the time of their appointment; and whatsoever was later added was partly or wholly confiscated by him. He once wrote to 'Amr ibn-al-ʿAṣi, " It has become revealed that thou ownest commodities, slaves, vases and animals which thou didst not possess when thou wert made governor of Egypt." 'Amr wrote back, " Our land is a land of agriculture and trade; we, therefore, get as income more than what is necessary for our expenses." To this, 'Umar replied, " I have had enough experience with the wicked '*dmils*'. Thy letter is the letter of one disturbed because justice has been meted out to him. Therefore, my suspicion has been aroused against thee, and I have sent to thee Muḥammad ibn-Maslamah with a view to dividing with thee what thou hast. Reveal to him thy secret,

¹Māriyah, the Copt; Nawāwi, p. 853.

²The reference is to Hagar.

and give out whatever he demands of thee; thereby thou wouldst be spared his severity. What is concealed has been revealed.¹" Thus were 'Amr's possessions confiscated by 'Umar.

Al-Maḍā'ini from 'Isa ibn-Yazid:—When Muḥammad ibn-Maslamah divided with 'Amr ibn-al-'Aṣi his possessions, 'Amr made this remark, "An age in which the son of Ḥantamah² treats us in this manner is certainly an evil age. Al-'Aṣi used to put on silk garments with brocade borders!" "Hush," said Muḥammad, "had it not been for this age of ibn-Ḥantamah which thou hatest, thou wouldst be found bending in the court-yard of thy house, at the feet of a goat, whose abundance of milk would please thee and scarcity would displease thee."³ "I beg thee by Allah," exclaimed 'Amr, "report not what I have just uttered to 'Umar. A conversation is always confidential." Muḥammad replied, "So long as 'Umar lives, I shall not mention anything that took place between us."

Egypt taken by force. 'Amr an-Naḳīd from 'Abdallāh ibn-Hubāirah:—Egypt was taken by force.

'Amr from ibn-An'am's grandfather (who witnessed the 220 conquest of Egypt):—Egypt was taken by force without covenant or contract.

¹ Freytag, *Prov.*, vol. i, p. 160, number 33.

² 'Umar ibn-al-Khaṭṭāb's mother; Nawā'wi, p. 447.

³ Caetani, vol. iv, pp. 618-619.

CHAPTER II

THE CONQUEST OF ALEXANDRIA

The battle of al-Kiryauun. When 'Amr ibn-al-'Aṣi conquered Miṣr, he settled in it and wrote to 'Umar ibn-al-Khaṭṭāb soliciting his orders to march against Alexandria [al-Iskandariyah].¹ 'Umar wrote and ordered him to do so; so 'Amr marched against it in the year 21, leaving as his substitute [lieutenant] over Miṣr Khârijah ibn-Ḥudhâfah ibn-Ghânim ibn-'Amir ibn-'Abdallâh ibn-'Ubaid ibn-'Awij ibn-'Adi ibn-Ka'b ibn-Lu'ai ibn-Gh'alib. In the meantime, those Greeks and Copts who lived below Alexandria had gathered and said, "Let us attack him in al-Fuṣṭāṭ before he reaches here and makes an attempt on Alexandria." 'Amr met them at al-Kiryauun² and defeated them with a great slaughter. In their ranks were men from Sakha, Bilhit, al-Khais and Sulṭais, and others who came to their assistance and support.

Alexandria reduced. 'Amr kept his way until he arrived in Alexandria, whose inhabitants he found ready to resist him, but the Copts in it preferred peace. Al-Muḳauḳis communicated with 'Amr and asked him for peace and a truce for a time; but 'Amr refused. Al-Muḳauḳis then ordered that the women stand on the wall with their faces turned towards the city, and that the men stand armed, with their faces towards the Moslems, thus hoping to scare them

¹ Duḳmāk, vol. v, p. 121.

² Chaereum, Butler, pp. 288-289; al-Idrisi, *Sifat al-Maghrib, as-SHdân, Miṣr w-al-Andalus*, p. 160.

[Moslems]. 'Amr sent word, saying, " We see what thou hast done. It was not by mere numbers that we conquered those we have conquered. We have met your king Heraclius, and there befell him what has befallen him." Hearing this, al-Muḳauḳis said to his followers, " These people are telling the truth. They have chased our king from his kingdom as far as Constantinople. It is much more preferable, therefore, that we submit." His followers, however, spoke harshly to him and insisted on fighting. The Moslems fought fiercely against them and invested them for three months. At last, 'Amr reduced the city¹ by the sword and plundered all that was in it, sparing its inhabitants of whom none was killed or taken captive. He reduced them 221 to the position of *dhimmis* like the people of Alyûnah. He communicated the news of the victory to 'Umar through Mu'āwiyah ibn-Hudaij al-Kindi (later as-Sakûni) and sent with him the [usual] fifth.

Some state that al-Muḳauḳis made terms with 'Amr to the effect that he should pay 13,000 *dīnârs*, that those who prefer to leave Alexandria should leave, and those who prefer to stay should stay, and that two *dīnârs* be assessed on every adult Copt. To this end, 'Amr wrote a statement. He then left in his place over Alexandria 'Abdallâh ibn-Ḥudhâfah ibn-Ḳais ibn-'Adi ibn-Sa'd ibn-Sahm ibn-'Amr ibn-Huṣaiṣ ibn-Ka'b ibn-Lu'ai at the head of a cavalry guard of the Moslems, and departed for al-Fuṣṭât.²

Manuwil captures Alexandria. The Greeks wrote to Constantine, son of Heraclius, who was their king at that time, telling him how few the Moslems in Alexandria were, and how humiliating the Greeks' condition was, and how they had to pay poll-tax. Constantine sent one of his men, called

¹ Cf. ibn-Iyas, *ToYtkh Miṣr*, vol. I, p. 22.

² Malinzi, vol. i, pp. 263 seq.

Manuwil¹ [Manuel], with three hundred ships full of fighters. Manuwil entered Alexandria and killed all the guard that was in it, with the exception of a few who by the use of subtle means took to flight and escaped. This took place in the year 25. Hearing the news, 'Amr set out at the head of 15,000 men and found the Greek fighters doing mischief in the Egyptian villages next to Alexandria. The Moslems met them and for one hour were subjected to a shower of arrows, during which they were covered by their shields. They then advanced boldly and the battle raged with great ferocity until the "polytheists" were routed; and nothing could divert or stop them before they reached Alexandria. Here they fortified themselves and set mangonels. 'Amr made a heavy assault, set the ballistae and destroyed the walls of the city. He pressed the fight so hard until he entered the city by assault, killed the fighters and carried away the children as captives. Some of its Greek inhabitants left to join the Greeks somewhere else; and Allah's enemy, Manuwil, was killed. 'Amr and the Moslems destroyed the wall of Alexandria in pursuance of a vow that 'Amr had made to that effect, in case he reduced the city.

According to certain reports, this invasion took place in the year 23; and according to others, the insurrection took place in the years 23 and 25; but Allah knows best. 'Amr 222 assessed on the land of Alexandria *kharaj*; and on its people, poll-tax.

Al-Muḩauḩiṣ. Some report that al-Muḩauḩiṣ forsook the people of Alexandria when they violated the covenant, but 'Amr reinstated him with his people on the terms of their first capitulation. Others assert that he died before this invasion.

* Alexandria taken by capitulation. Muḩammad ibn-Sa'd

¹ Butler, pp. 468-475.

from 'Umar ibn-'Abd-al-'Aziz:—The latter said, " Not a town in al-Maghrib did we take by capitulation except three: Alexandria, Kafarṭis and Sulṭais. 'Umar used to say, ' Whosoever of the inhabitants of these places accepts Islām will be set free together with his possessions '."

How the dwellings were divided, *Amr an-Nāḳid from Yazid ibn-abi-Ḥabib:—'Amr ibn-al-'Aṣi conquered Alexandria, and some Moslems took up their abode in it as a cavalry guard. Later, they withdrew, after which they made an assault and hastened to secure dwellings. Some of them would come to the houses they once occupied and find them already held by a fellow Moslem. Regarding this, 'Amr remarked, "I am afraid the dwellings would fall into ruins if different ones of you should occupy them in turn." 'Consequently, when the invasion was made and the Moslems arrived in al-Kiryaun, he said, " Go with Allah's blessing. Whosoever of you sticks his lancet into a house, that house is his and his father's sons'." Thus, the Moslem would enter a house and stick his lancet into some apartment of it; then another would come and stand his lancet in the same house. The same house would thereby be in the possession of two or three persons,¹ which they would occupy until their withdrawal, at which the Greeks would come and occupy it.

Yazid ibn-abi-Ḥabib used to say, " No money from the rent of these houses is legal.² They can neither be sold nor bequeathed, but they are dwelling-places for the Moslems during the time they hold their post as guard."

The second conflict. During the second conflict with Alexandria, when Manuwil, the Greek eunuch, came, the people closed the gates; but 'Amr reduced it and destroyed **its wall.**

¹ Maḳrizi, vol. i, p. 269: "tribes".

² Duḳmāk, vol. v, p. 118.

'Abdallâh ibn-Sa'd replaces 'Arnr. No sooner had 'Arnr returned to al-Fuṣṭāṭ after assigning his freedman, Wardân, as governor of Alexandria, than he was dismissed. In the place of 'Arnr, 'Uthmân appointed 'Abdallâh ibn-Sa'd ibn-abi-Sarḥ ibn-al-Ḥārith of the banu-'Amr ibn-Lu'ai,¹ 'Uthmân's foster-brother. That took place in the year 25.

According to others, 'Abdalfah ibn-Sa'd was in charge of the *kharaj* of Egypt in behalf of 'Uthmân. Between 'Abdallâh and 'Arnr, a verbal dispute arose and 'Abdallâh wrote and accused 'Arnr. 'Arnr was dismissed by 'Uthmân, who assigned 'Abdallâh to both functions, and wrote him saying that Alexandria was taken once by force and revolted two times, and ordering him to station in it a cavalry guard that would never depart from it, and to assign abundant subsistence allowances to the guard, and change its personnel once in every six months.²

Ibn-Hurmuz. Muḥammad ibn-Sa'd from al-Wāḳidi:—ibn-Hurmuz al-A'raj al-Kari [the lame "reader"] used to say, "Your best coast, from the standpoint of guard, is Alexandria.*" At last he left al-Madinah and joined the guard stationed in Alexandria, where he died in the year 117.

The capitation tax. Bakr ibn-al-Haitham from Mûsa ibn-'Alî's father:—The capitation tax from Alexandria was 18,000 *dinârs*; but when Hishâm ibn-'Abd-al-Malik became caliph, it amounted to 36,000.³

'Abdallâh ibn-Sa'd made governor. 'Arnr from Yazid ibn-abi-Ḥabib:—'Uthman dismissed 'Arnr ibn-al-'Aṣî from Egypt and assigned in his place 'Abdallâh ibn-Sa'd. But when the Greeks occupied Alexandria, the Egyptians asked

¹ Nawâwi, pp. 345-347.

² Makrizi, vol. i, p. 270.

³ Makrizi, vol. i, p. 269.

'Uthmân to keep 'Amr until he was through with the fight against the Greeks, because he had special knowledge of warfare and inspired awe in the enemy. 'Uthmân did so; and 'Amr defeated the Greeks. 'Uthmân then wanted 'Amr to be in charge of the army, and 'Abdallâh in charge of the *kharaj*; but 'Amr refused, saying, " My case is that of one who holds the horns of the cow while the chief milks it." 'Uthmân then appointed ibn-Sa'd to the governorship of Egypt.

The Abyssinians of al-Bima. For seven years after the conquest of Egypt, the Abyssinians of al-Bima¹ kept up their resistance, and could not be subjugated because of the water with which they flooded their thickets.

The second conquest of Alexandria. 'Abdallâh ibn-Wahb from Mûsa ibn-'Ali's father:—" 'Amr conquered Alexandria for the second time by capitulation, which conquest took place in the caliphate of 'Uthmân after the death of 'Umar.

¹ Tabari, vol. iii, p. 1106.

CHAPTER III

THE CONQUEST OF BARQAḤ AND ZAWĪLAH

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Barqaḥ makes terms. Muḥammad ibn-Sa'd from 'Abdallāh ibn-Hubairah:—After reducing Alexandria, 'Amr ibn-al-'Aṣi led his army intent upon the conquest of al-Maghrib [Mauritania] until he arrived in Barqaḥ, the chief city of Anṭābulus,¹ whose inhabitants made terms on a poll-tax of 13,000 *dinḍrs* to be raised as the price of those of their children whom they desired to sell.²

Bakr ibn-al-Haitham from 'Abdallāh ibn-Hubairah:—After investing and fighting the people of Anṭābulus and its city, Barqaḥ,³ which lay between Egypt and Ifriḳiyah [Africa = Tunis], 'Amr ibn-al-'Aṣi made terms with them, stipulating that they pay a poll-tax which might include the price of those of their children whom they desired to sell. 'Amr wrote a statement to that effect.

Muḥammad ibn-Sa'd from Ishāq ibn-'Abdallāh ibn-abi-Farwah:—The inhabitants of Barqaḥ used to send their *kharāj* to the governor of Egypt without having anyone come to urge them for it.⁴ Their land was the most fertile land of al-Maghrib, and it never saw an insurrection.

Al-Wāḳidi states that 'Abdallāh ibn-'Amr ibn-al-'Aṣi used to say, " Had it not been for my possessions in al-

¹ Pentapolis. Khurdaḏbih, p. 91. Cf. *Caetani*, vol. iv, p. 534.

² Caetani in vol. iv, p. 533, nota, thinks it must have meant the right to offer to the Moslems their children as slaves according to a fixed price.

³ Barca. Butler, p. 429.

⁴ As-Suyuti, *Husn ol-Muḥaḍarah*, vol. i, p. 86.

Hijâz, I would live in Barġah, because I know of no place that is more safe or isolated than it."

'Amy's report to 'Ulnar. Bakr ibn-al-Haitham from Mu'âwiyah ibn-Şâliĥ:—'Amr ibn-al-'Aşî wrote to 'Umar ibn-al-Khaţţâb informing him that he had appointed 'Uġbah ibn-Nâfi' al-Fihri governor of al-Maghrib and that the latter had reached as far as Zawilah. He also informed him that peace prevailed among all between Zawilah¹ and Barġah, that their allegiance was strong and that the Moslems among them had paid *şadaġah* and the "people of the covenant" acknowledged the poll-tax imposed. 'Amr also wrote that he had assessed on the inhabitants of Zawilah and on those living in the region between his town and Zawilah, what he saw would be tolerated by them, and ordered all his *'dmils* to collect *şadaġah* from the rich to be distributed among the poor, and poll-tax from the *dhimmis* to be carried to 'Amr in Egypt, and to raise from Moslem lands the tithe and half the tithe, and from those who capitulated, what had been agreed upon. 225

The origin of the Berbers. Bakr ibn-al-Haitham once told me, "I asked 'Abdallâh ibn-Şâliĥ regarding the Berbers,² and he said, 'They claim to be the descendants of Barr ibn-Ķais; but Ķais had no son with the name, Barr. In fact they are descended from the race of the giants [Philistines] against whom David fought. In ancient times, their home was Palestine; and they were tent-dwellers. Later on, they came to al-Maghrib, where they multiplied'."

The Berbers of Luwdtah. Abu-'Ubaid al-Ķâsim ibn-Salam. from Yazid ibn-abi-Ĥabib:—'Amr ibn-al-'Aşî made this a condition on the Berber inhabitants of Luwataĥ³ at

¹ Tabari, vol. i, p. 2646.

² See article on Berbers in the *Encyclopedia of Islam*.

³ Butler, p. 430.

Barqah. "Ye have to sell your children and wives in order to pay the poll-tax on you." Commenting on this, al-Laith said, "If they were slaves, that would not be a legal thing for them to do."

Bakr ibn-al-Haitham from Yazid ibn-abi-Habib:—'Umar ibn-'Abd-al-'Aziz wrote regarding the Luwâtah women, "Whoever has a Luwâtah woman, let him either be engaged to her through her father, or return her to her people." Luwatah¹ is a village inhabited by Berbers who had a covenant.

¹Cf. Khurdadhibih, pp. 90 and 91; ibn-Khaldun, *Kitab al-'Ibar fi-Aiyam al-'Arab w-al-Ajam w-al-Barbar*, vol. ii², p. 128 (Bulak, 1284).

CHAPTER IV

THE CONQUEST OF TRIPOLI ·

Bakr ibn-al-Haitham from 'AH ibn-abi-Ṭalḥah:—In the year 22,¹ 'Amr ibn-al-'Aṣi advanced to Tripoli.² He met resistance but reduced the place by force, carrying away many loads of fine silk brocade from its merchants. This booty he sold and divided its price among the Moslems. He wrote to 'Umar ibn-al-Khaṭṭāb, " We have arrived in Tripoli which lies nine days from Ifrikiyah. If the ' Commander of the Believers' thinks it best to allow us to invade the latter, it will be well." 'Umar wrote back, 226 ordering him not to go, saying, " This should not be called Ifrikiyah, but Mufarrikah,³ which is treacherous to others, and to which others are treacherous." 'Umar wrote that because its inhabitants used to pay something to the king of the Greeks and often treated him treacherously, while the king of al-Andalus, who had made terms with them, treated them treacherously. These facts were known to 'Umar.

According to a tradition communicated to me by 'Arm* an-Nāḳid on the authority of certain *sheikhs*, Tripoli was taken by 'Amr ibn-al-'Aṣi through a covenant made by him.

¹ Weil, *Geschichte der Chalifen*, vol. i, p. 124 note: " year 23 ".

² Tripolis; Ar. Atrābulus. Yāḳūt, vol. i, p. 309; Ya'kūbi, *Buldān*, p. 346.

³ Pun on words. Mufarrikah means causing deviation from the right course.

CHAPTER V

THE CONQUEST OF IFRĪQIYAH

'Uthmān reinforces ibn-Sa'd. When 'Abdallāh ibn-Sa'd ibn-abi-Sarḥ was appointed governor over Egypt and al-Maghrib, he sent out the Moslems in cavalry detachments, and they plundered as far as the extremities of Ifriqiyah [modern Tunis]. 'Uthmān ibn-'Affān first hesitated to attack Ifriqiyah; but after consultation, he made up his mind to do so, and wrote to 'Abdallāh in the year 27 (others say 28, still others 29), ordering him to lead the attack, and reinforced him with a large army in which were Ma'bad ibn-al-'Abbās ibn-'Abd-al-Muttalib, Marwān ibn-al-Ḥakam ibn-abi-l-'Aṣi ibn-Umayyah and his brother al-Ḥārith ibn-al-Ḥakam, 'Abdallāh ibn-az-Zubair ibn-al-'Auwām, al-Miswar ibn-Makhramah ibn-Naufal ibn-Uhaib ibn-'Abd-Manāf ibn-Zuhrah ibn-Kilāb, 'Abd-ar-Rahmān ibn-Zaid ibn-al-Khattāb, 'Abdallāh ibn-'Umar ibn-al-Khattāb, 'Asim ibn-'Umar, 'Ubaidallāh ibn-'Umar, 'Abd-ar-Rahmān ibn-abi-Bakr, 'Abdallāh ibn-'Amr ibn-al-'Asi, Busr' ibn-Abi-Artāh ibn-'Uwaimir al-'Amiri, and abu-Dhu'aib Khuwailid ibn-Khalid al-Hudhali, the poet. Abu-Dhu'aib died in this campaign and ibn-az-Zubair had charge of the burial. In this campaign, a great host of the Arabs from the environs of al-Madinah took part.

The magnates of Ifriqiyah make terms with 'Abdallāh. Muḥammad ibn-Sa'd from 'Abdallāh ibn-az-Zubair:—The latter said:—" 'Uthmān ibn-'Affān sent us on an expedition 227 against Ifriqiyah, whose patrician exercised authority from

Tripoli to Tanjah [Tangiers]. 'Abdallâh ibn-Sa'd ibn-abi-Sarḥ marched against him and occupied 'Aḳûbah. After a few days' fight, I was enabled to kill, by Allah's help, the patrician. His army took to flight and was torn to pieces. Ibn-abi-Sarḥ sent detachments and scattered them all over the country; and they carried away a large booty and drove before them all the cattle they could. Seeing that, the great men of Ifriḳiyah met together and offered 'Abdallâh ibn-Sa'd 300 quintals¹ of gold provided he would let them alone and leave their land. Their request was granted."

Muḥammad ibn-Sa'd from ibn-Ka'b:—"Abdallâh ibn-Sa'd ibn-abi-Sarḥ made terms with the patrician of Ifriḳiyah, stipulating that the latter should pay 2,500,000 *dinârs*.

'Uḳbah ibn-NdiV. Muḥammad ibn-Sa'd from Mûsa ibn-Ḍamrah-1-Mazini's father:—When 'Abdalfah ibn-Sa'd made terms with the patrician of Ifriḳiyah, he returned to Egypt without appointing anyone to the governorship of Ifriḳiyah, which at that time had no meeting-place² or central town. When 'Uthmân was murdered and Muḥammad ibn-abi-Ḥudhaifah ibn-'Utbah ibn-Rabi'ah ruled over Egypt, he sent nobody to Ifriḳiyah; but when Mu'âwiyah ibn-abi-Sufyân came to power, he assigned over Egypt Mu-'âwiyah ibn-Ḥudaij as-Sakûni who, in the year 20, sent 'Uḳbah ibn-Naffi' ibn-'Abd-Kais ibn-Lakit al-Fihri to Ifriḳiyah. 'Uḳbah invaded it and parceled it out into lots among the Moslems.

'Uḳbah sent Busr ibn-abi-Arṭâḥ⁸ to a castle in al-Ḳairawân, which he reduced, killing and capturing many. It is now known as Ḳal'at Busr and lies near a city called Maj jâ-nah, near the silver mine.

¹ Ar. *binḡar* = "1,200 *dinârs*, and in the language of Barbar = 1,000 *mithḡdls* of gold or silver"; T.A.

² Ar. *frairawdn*. See De Goejc's edition of Balâdhuri, gloss., pp. 92-93*

³ Malcrizi, vol. i, p. 272, does not have "abi" in the name.

I heard it said that Mûsa ibn-Nuṣair sent Busr, who was then 82 years old, to this castle; and the latter reduced it. This Busr was born two years before the Prophet's death. 228 Others than al-Wāḳidi claim that Busr was one of those who transmitted traditions from the Prophet; but Allah knows better.

Various governors. It was stated by al-Wāḳidi that 'Abdallāh ibn-Sa'd held the governorship until Muḥammad ibn-abi-Ḥudhaifah assumed authority over Egypt, which he had made to rise in rebellion against 'Uthmān. Later on, 'AH assigned Ḳais ibn-Sa'd ibn-'Ubādah-l-Anṣārī as governor of Egypt, after which he dismissed him and chose Muḥammad ibn-abi-Bakr aṣ-Ṣiddīq. The latter he also dismissed and assigned Mālīk al-Ashtar, who was taken sick¹ at al-Ḳulzum [Suez]. 'AH once more assigned Muḥammad ibn-abi-Bakr, who was later killed by Mu'āwiyah ibn-Ḥudaij and burned in a donkey's belly.²

'Amr ibn-al-'Aṣī ruled in the name of Mu'āwiyah ibn-abi-Sufyān. He died in Egypt on the feast of the breaking of the fast of Ramaḍān [*al-fiṭr*] in the year 42 (others say 43), and was succeeded by his son 'Abdallāh whom Mu'āwiyah dismissed. Mu'āwiyah assigned ibn-Ḥudaij, who spent four years in Egypt; at the close of which he made a razzia and plundered. After that he returned to Egypt and sent there 'Uḳbah ibn-NafV al-Fihri. Others say that 'Uḳbah was appointed by Mu'āwiyah over al-Maghrib; and so he invaded Ifriḳiyah at the head of 10,000 Moslems and reduced it. He parceled out its Kairawan³ in lots among the Moslems, the site being a thicket covered with tamarisk and other trees and which nobody could attempt because of

¹ Maḥâsin, vol. i, pp. 116-117.

² *Ibid.*, vol. i, p. 125; Khaldun, vol. ii*, p. 182.

³ 'Adhari, vol. i, p. 12.

the beasts, snakes and deadly scorpions. This ibn-Nâfi' was a righteous man whose prayer was answered. He prayed to his Lord, who made the scorpions disappear; even the beasts had to carry their young and run away.

Al-Wâḡidi says, " I once said to Muṣa ibn-'Ali, ' Thou hast seen the buildings in Ifrikiyah that are connected together and that we still see to-day. Who was it that built them?' And Mûsa replied, ' The first one was 'Uḡbah ibn-Nâfi' al-Fihri who marked out the plans for the buildings, himself built a home, and the Moslems at the same time built houses and dwelling-places. He also built the cathedral mosque that is in Ifrikiyah.' "

It was in Ifrikiyah that Ma'bad ibn-al-'Abbâs fell a martyr in the campaign of ibn-abi-Sarḡ during the caliphate of 'Uthmân. Others say he met natural death during the war; but that he fell a martyr is the more authentic report.

According to al-Wâḡidi and others, Mu'âwiyah ibn-abi-Sufyân dismissed Mu'âwiyah ibn-Ḥudaij^x and conferred the governorship of Egypt and al-Maghrib on Maslamah ibn-Mukhallad al-Anṣari,² who appointed his freedman, abu-1-Muhâjir, governor of al-Maghrib. When Yazid ibn-Mu'âwiyah, however, came to power, he reinstated 'Uḡbah ibn-Nâfi' in his position, and the latter invaded as-Sûs al-Adna,⁸ which lay behind Tanjah. There he went about without being molested or fought by anybody. At last he departed.

Yazid ibn-Mu'âwiyah died and his son Mu'âwiyah ibn-Yazid, surnamed abu-Laila, was proclaimed caliph. Mu'âwiyah called a general public prayer meeting, and resigned the caliphate. He retired to his home where he died after

¹ 'Adhâri, vol. i, p. 14.

² Suyuti, *Ifusn*, vol. ii, 7.

³ i. e., the nearer (= Dar'ah) in distinction from al-Aksa—the farther; Ya'leûbi, *Buldan*, pp. 359-360.

two months. Later came the rule of Marwân ibn-al-Ḥakam and the insurrection of ibn-az-Zubair.

Then came 'Abd-al-Malik ibn-Marwân to power; and everything went smoothly with him. He assigned as 'âmil over Egypt his brother 'Abd-al-'Aziz who put over If rīqiyah Zuhair ibn-Ḳais al-Balawi.¹ Zuhair conquered Tûnis and left for Barḳah. Hearing that a band of Greeks had landed from their ships and were doing mischief, he went against them with a cavalry detachment. On meeting them, he fell a martyr with his companions. His tomb is still there. His and his companions' tombs are called *Kubûr ash-Shuhadd*³ [the martyrs' tombs].

Then Ḥassân ibn-an-Nu'mân al-Ghassâni² became ruler. He made an incursion against al-Kâhinah,³ the queen of the Berbers. He was defeated by her and came and occupied certain castles within the territory of Barḳah. These castles were included within one whose roof was an arched structure upon which one could cross over. Since then, these castles were called *Ḳuṣûr Ḥassân*.⁴

Ḥassân made another incursion, killed the queen and carried into captivity many Berbers whom he sent to 'Abd-al-'Aziz. Regarding these captives, the poet, abu-Miḥjan Nuṣaib, used to say, " I have seen in 'Abd-al-'Aziz's home Berber captives who have faces more beautiful than which I never saw."

According to ibn-al-Kalbi, Hishâm assigned Kulthûm ibn-'Iyâd ibn-Wahwâh al-Ḳushairi to the governorship of If rīqiyah, whose people rebelled and put him to death. Ibn-al-Kalbi also states that If rīqiyah was subdued in pre-

¹ 'Adhâri, vol. i, p. 16.

² *Ibid.*, vol. i, pp. 18 seq.

³ Fern, of *kahin* = soothsayer.

⁴ 'Adhâri, vol. i, p. 21.

Islamic times by Ifriķis ibn-Ḳais ibn-Ṣaifi-1-Ḥimyarī and was named after him. He killed Jurjir¹ [Gregory] its king and said regarding the Berbers, "How barbarous they are!" Hence the name, Berbers.

Al-Ḳairawân. According to a tradition communicated to me by certain inhabitants of Ifriķiyah on the authority of their *sheikhs*, when 'Uḳbah ibn-Nâfi' al-Fihri wanted to build al-Ḳairawân,² he began to think regarding the site of the mosque, and he saw in a dream as if a man called to prayer at a certain spot where he later erected the minaret. When he awoke, he started to erect the boundary marks 230 where he had seen the man stand, after which he built the mosque.

Muḥammad ibn-Sa'd from al-Waḳīdi:—Muḥammad ibn-al-Ash'ath al-Khuzâ'fi ruled over Ifriķiyah in the name of abu-1-'Abbâs "the Commander of the Believers", and repaired the city of al-Ḳairawân with its mosque. He was later dismissed by al-Manṣûr, who assigned 'Umar ibn-Ḥaf ṣ Hizârmard³ in his place.

¹ Cf. 'Adhârī, vol. i, pp. 5-6.

^a Iṣṭakhri, pp. 39-40-

³ 'Adhârī, vol. i, p. 64. " 'Amr ibn-fītaṣ ibn-Ḳabiṣah."

CHAPTER VI

THE CONQUEST OF ṬAN JAH [TANGIERS]

ACCORDING to al-Wakīdi, 'Abd-al-'Aziz ibn-Marwān made Mūsa ibn-Nuṣair,¹ a freedman of the banu-Umayyah and who came originally from 'Ain at-Tamr (some say he belonged to the clan of Arāshah, a branch of the Bali; others say, to the clan of Lakhm) governor over Ifrikiyah. According to others, Mūsa ruled over it in the time of al-Walid ibn-'Abd-al-Malik, in the year 89. He reduced Ṭanjah and occupied it, he being the first to occupy and mark it in lots for the Moslems. His horsemen went as far as as-Sūs al-Adna,² which was over twenty days' journey from as-Sūs al-Akṣa [the farther as-Sūs = modern Morocco]. Thus he subjugated as-Sūs al-Akṣa, carrying many captives from the inhabitants and receiving homage. His *'dmil* collected from them *ṣadaqah*. Later he assigned Ṭārik ibn-Ziyād, his freedman, over it [Ṭanjah and environs] and departed to Kairawān Ifrikiyah.

¹ 'Adhāri, vol. i, pp. 24 seq.

² *Ibid.*, vol. i, p. 27.

PART VI
ANDALUSIA

CHAPTER I

THE CONQUEST OF ANDALUSIA

Ṭâriḳ crosses the Straits. According to al-Wâḳidi, the first to invade Andalusia¹ was Tarik ibn-Ziyad,² the 'dmil of Mûsa ibn-Nuṣair, and that was in the year 92. Ṭâriḳ was met by Ulyan, the commander of the Majaz³ al-Andalus, whom he promised safety provided he would transport him with his companions to Andalusia in his ships. When he arrived there, Ṭâriḳ was resisted by the people, but he effected the conquest of the land in the year 92.⁴ The king of Andalusia, it is claimed, belonged to the Ashbân [Spanish] people whose origin was from Iṣbahân.⁵ Mûsa ibn-Nuṣair wrote Ṭâriḳ a severe letter for risking the lives 231 of the Moslems and following his own opinion without consulting Mûsa as regards the campaign. In the meantime, he ordered him not to go beyond Cordova [Ar. Kurtubah].⁶ Mûsa himself proceeded to Cordova in Andalusia; and Ṭâriḳ sought and was reinstated in his favor. Ṭâriḳ then reduced the city of Ṭulaiṭulah.' the capital of the kingdom

¹ Al-Andalus, Spain. Ya'kûbi, *Buldan*, pp. 353-355-

² 'Adhari, vol. ii, pp. 11 seq.

³ "The straits separating Morocco from Andalusia," al-Marakishi, *al-Mu'jib fi-Talkhîṣ Akhbâr al-Maghrib*, p. 6.

⁴ 'Adhari, vol. ii, pp. 5 seq.

⁵ Ispahan of Persia. The Arabs were misled to this conclusion by the accidental similarity between the two names. See Mas'ûdi, vol. ii, pp. 326-327.

⁶ Idrisi, *Sifat al-Maghrib*, pp. 208-214.

⁷ Toledo. Mukaddasi, p. 235; Khurdadbih, p. 89.

of Andalusia and which lies next to France [Ar. Faranjah]. Here he carried off a wonderful table¹ which Mûsa ibn-Nuṣair, on his return in the year 96, offered as a present to al-Walid ibn-'Abd-al-Malik in Damascus, who was sick at that time. When Sulaimân ibn-'Abd-al-Malik came to power, he demanded 100,000 *dinârs* from Mûsa ibn-Nuṣair; but when Yazid ibn-al-Muhallab interceded in Mûsa's behalf, he was spared.

Ismâ'il governor of al-Maghrib. When 'Umar ibn-'Abd-al-'Aziz became caliph, he appointed over al-Maghrib Ismâ'il ibn-'Abdallâh ibn-abi-1-Muhâjir, a freedman of the ḥānu-Makhzûm, who behaved according to the best standards and invited the Berbers to Islâm. 'Umar ibn-'Abd-al-'Aziz also wrote them letters to that effect, which were read to them in the different districts by Ismâ'il. Thus did Islâm prevail over al-Maghrib.

Yazid as governor. When Yazid ibn-'Abd-al-Malik assumed power, he appointed Yazid ibn-abi-Muslim, a freedman of al-Ḥajjâj ibn-Yûsuf, over Ifriḳiyah and al-Maghrib. The latter arrived in Ifriḳiyah in the year 102, and had his guard of Berbers. On the hand of every guard, he inscribed the word " Guard ",² which act displeased them and made them impatient with him. Some of them entered into a conspiracy and agreed to kill him. One evening, he went out for the sunset prayer, and they killed him in his place of worship. Yazid then appointed Bishr ibn-Safwân al-Kalbi. Bishr beheaded 'Abdallâh ibn-Mûsa ibn-Nuṣair in revenge for Yazid [ibn-abi-Muslim] on the ground that he was suspected of killing him and arousing people against him.

Bishr and other governors. Hishâm ibn-'Abd-al-Malik

¹ Once owned by king Solomon ", Marâkishi, p. 8.

² Ar. *frarasi*. 'Adhâri, vol. i, p. 34

again appointed Bishr ibn-Şafwân.¹ The latter died in al-Ḳairawân in the year 109. Hishâm appointed in his place 'Ubaidah ibn-'Abd-ar-Raḥmân al-Ḳaisi,² after whom Hishâm appointed 'Abdallâh⁸ ibn-al-Ḥabḥâb, a freedman of the banu-Salûl. 'Abdallâh sent 'Abd-ar-Raḥmân ibn-Ḥabib ibn-abi-'Ubaidah ibn-'Uḳbah ibn-Nâfi' al-Fihri to the invasion of as-Sus⁴ and the land of as-Sudan. The victories won by 'Abd-ar-Raḥmân were unparalleled, and 232 among the booty he carried away were two of the women slaves of that region, each with one bosom. These people are known by the name of Tarâjân.

After ibn-al-Ḥabḥâb, Hishâm appointed Kulthûm ibn-'Iyâḍ al-Ḳushairi who arrived in Ifriḳiyah in the year 23 ? and was killed in it. Hishâm appointed after Kulthûm, Ḥanzalah ibn-Şafwân al-Kalbi,⁶ a brother of Bishr, who fought against the Kharijites⁷ and died there while he held the governorship.

When al-Walid ibn-Yazid ibn-'Abd-al-Malik assumed power, 'Abd-ar-Raḥmân ibn-Ḥabib al-Fihri rose against him. 'Abd-ar-Raḥmân was in good favor with the inhabitants of this frontier region [northern Africa and al-Maghrib], because of the good deeds done in it by his grandfather 'Uḳbah ibn-Nâfi'. Consequently, 'Abd-ar-Raḥmân subdued this region; and Ḥanzalah departed, leaving 'Abd-ar-Raḥmân over it.

¹ 'Adhâri, vol. i, p. 35-

² *Ibid.*, vol. i, p. 36: "as-Sulami".

³ *Ibid.*, vol. i, p. 38: "'Ubaidallah"; cf. Mahasin, vol. i, p. 319.

⁴ Idrisi, *Şifat al-Maghrib*, p. 165.

⁵ 'Adhari, vol. i, p. 41-

⁶ Al-Kindi, *Kitab al-Wuldt w-al-Kuddt*, pp. 71-72, 80-82 (ed. Guest).

⁷ *AUKhawarij*. Rebels led by the heretic 'Ukkâshah aş-Şufri; see 'Adhâri, vol. i, pp. 45-47.

When Yazid ibn-al-Walid assumed the caliphate, he did not send to al-Maghrib any *'dñiil*

Then came Marwân ibn-Muḥammad to power. 'Abd-ar-Raḥmân ibn-Ḥabib communicated with him and professed homage and sent him presents. Marwân had a secretary, Khâlîd ibn-Rabî'ah-1-Ifriki, who was a special friend of 'Abd-al-Ḥamid ibn-Yaḥya and kept up a correspondence with him. Marwân confirmed 'Abd-ar-Raḥmân as governor of the region, and appointed after him Ilyâs ibn-Ḥabib, and after that, Ḥabib ibn-'Abd-ar-Raḥmân. After this, the Ibâḍites * and the Berbers of the Khârijites had the upper hand.

Towards the end of abu-l-'Abbâs' caliphate, Muḥammad ibn-al-Ash'ath al-Khuẓâ'i came to Ifrikiyah as its ruler at the head of 70,000 men, according to others, 40,000. His rule lasted for four years, during which he repaired the city of al-Ḳairawân. At last, the troops of the city rose against him together with others. I heard it reported that the inhabitants of the town and the troops that were in it rose against him and he held out against them in his castle for 40 days, during which his followers from Khurâsân, and others who owed him allegiance, came to his help. Consequently, he succeeded in laying hold on those who fought against him. He then went over the names and put to death every one whose name was Mu'âwiyah, Sufyân, Marwân or any other name that is borne by anyone of the banu-Umayyah, sparing only those who had different names. He was thereupon dismissed by al-Manṣîar.

'Umar ibn-Ḥafṣ ibn-'Uthmân ibn-Ḳabiṣah ibn-abi-Şufrah-l-'Ataki, known as Hizarmard, was then made governor by al-Manṣûr, who had great admiration for him. 'Umar entered Ifrikiyah and launched in it a campaign that carried

¹ Ash-Shahrastâni, *Kitab al-Milal w-an-Nihâl*, p. 100 (ed. Cureton).

him to the extremity of the land of the Berbers, where he built a city which he called al-'Abbâsiyah. Abu-Ḥâtim as-Saddarâti-1-Ibâḍî (one of the inhabitants of Sad-darâtah and a freedman of the Kindah) fought against Hizârmard; and the latter suffered martyrdom together with some members of his family. The frontier region broke out in revolt, and the city he had established was destroyed.

Hizârmard was succeeded by Yazid ibn-Ḥâtim ibn-Ḳa-biṣah ibn-al-Muhallab,¹ who rebelled at the head of 50,000 men and was accompanied to Jerusalem by abu-Ja'far al-Manṣûr who spent large sums of money on him. Yazid advanced until he met abu-Ḥâtim in Tripoli [Ar. Aṭrâbulus]. He killed him and made his entrance to Ifrikiyah, where everything went smoothly with him.

Yazid ibn-Ḥâtim was succeeded by Rauḥ ibn-Ḥâtim, and the latter by al-Faḍl ibn-Rauḥ, who was slain by the troops that rose up against him.

I was informed by Aḥmad ibn-Nâḳid, a freedman of the banu-1-Aghlab, that al-Aghlab ibn-Sâlim at-Tamimi,² of Maru ar-Rûdh,⁸ was among those who came from Khurâsân with al-Musauwidah.* Al-Aghlab was appointed by Mûsa-1-Hâdi governor of al-Maghrib. When al-Aghlab came to Ḳairawân Ifrikiyah, Ḥarish, who was once in the army of the frontier region of Tûnis, gathered a body of men, with whom he marched against him and besieged him. Al-Aghlab later made a sortie, and in the battle which followed was hit by an arrow and fell dead. **Neither his followers nor those of Ḥarish knew of it. At last Ḥarish**

¹ Kindi, pp. 111-117.

⁸ *Ibid.*, p. no.

⁸ Hamadhâni, *Buld&n*, pp. 319-322.

* The partisans of the Abbasid dynasty, so called because they wore black clothes.

was defeated with his army and were pursued by the men of al-Aghlab for three days, during which many were killed, including Ḥarish himself, who fell in a place called Sûḳ al-Aḥad. Al-Aghlab after this was called "the martyr" [*ash-Shahid*].

Ibrâhim ibn-al-Aghlab, one of the leading men of the Egyptian army, arose one day with twelve men and carried away from the treasury the exact value of their subsistence allowances and no more. They ran away to a place called az-Zâb which lay at a distance of more than ten days from al-Ḳairawân. The ¹*âmil* of this frontier region, at that time under ar-Rashid Hârûn, was Harthamah ibn-A'yan.¹ Ibrâhim ibn-al-Aghlab assumed the commandership of the troops that were in that region and offered presents to Harthamah, showing him kindness and telling him in writing that he did not rebel or disobey, but was rather forced to what he did by urgency and necessity. Harthamah assigned him to be governor of the region and intrusted to him its affairs. 234

When Harthamah's resignation from the governorship of this region [Ifrikiyah] was accepted, he was succeeded by ibn-al-'Akki,² whose rule was so bad that the people rose up against him. Ar-Rashid consulted Harthamah regarding a man whom he could assign to that post and intrust to him its management, and Harthamah advised him that Ibrâhim be reconciled, won over and appointed over the region. Accordingly, ar-Rashid wrote to Ibrâhim, stating that he had forgiven him his crime, excused his fault and thought it wise to assign him to the governorship of al-Maghrib as an act of favor, expecting to receive from him loyalty and good counsel. Ibrâhim became ruler of the region and managed its affairs thoroughly.

¹ Kindi, p. 136.

² 'Adhari, vol. i, p. 80.

One of the city troops named Tmrân ibn-Mujâlid rose in a revolt and was joined by the army of the region, who demanded that their subsistence allowances be given them, and laid siege to Ibrâhim in al-Ḳairawân. Soon after that, those who pay allowances and stipends came bringing money from the *kharaj* of Egypt; and when the dues were given, they [the rebels] dispersed themselves. Ibrâhim built al-Ḳaşr al-Abyaḍ [the white citadel] two miles to the *kiblah* of al-Ḳairawân, and parceled out the land around it among the Moslems, who established themselves and their residences there. Thus did that section become populated. Ibrâhim also built a cathedral mosque with gypsum and brick and marble columns, and covered it with cedar wood, making it 200 *dhiras* in length and almost 200 *dhir*'s in width. He bought slaves to the number of 5,000, emancipated them and made them settle around it. This city he called al-'Abbâsiyah, which is still flourishing to-day.

Al-'Abbâsîyah. Muḥammad ibn-al-Aghlab ibn-Ibrâhim ibn-al-Aghlab¹ built in the year 239 a city near Tahart² and named it al-'Abbâsiyah, too. This city was destroyed by Aflaḥ ibn-'Abd-al-Wahhâb al-Ibâḍî, who wrote to the Umayyad chief of Andalusia, informing him of his act in order to win his favor. The Umayyad chief sent him 100,000 *dirhams*.

Bârah. There lies in al-Maghrib a land known as al-Arḍ al-Kabirah³ [the big land], situated at a distance of 15 days, more or less, from Barḳah. In it lies a city on the coast, called Bârah, whose inhabitants were Christians, but not Greeks. This city was invaded by Hablah,⁴ the freed-

¹ 'Adhâri, vol. i, p. 107.

² Ṭabari, vol. iii, p. 562.

³ Idrisi, *Sifat al-Maghrib*, p. 56.

⁴ " Hayah " in Athir, vol. vi, p. 370.

man of al-Aghlab, who failed to reduce it. It was **later invaded** by Khalfun al-Barbari (supposed to have been a freedman of the Rabi'ah) who reduced it in the early part 235 of al-Mutawakkil's caliphate.

Al-Mufarraj ibn Salldm. After Khalfun there arose one called al-Mufarraj ibn-SaMm who conquered and brought under his control 24 forts. He then forwarded the news of the situation to the Master of the post¹ in Egypt, and told him that he and his followers could conduct no [public] prayer unless the *imâm* confirms him over his district and makes him its ruler, so that he may not be included in the category of usurpers. Al-Mufarraj erected a cathedral mosque. Finally his men rose up against him and killed him.

Sûrân. He was followed by Sûrân who sent his messenger to al-Mutawakkil, the "Commander of the Believers," asking for a confirmation and a letter of appointment to a governorship. Al-Mutawakkil, however, died before his messenger departed with the message to Sûrân.

Al-Muntaşir-Billâh died after holding the caliphate for six months. Then came al-Musta'in-Billâh Ahmad ibn-Muhammad ibn-al-Mu'taşim who ordered his '*âmil* over al-Maghrib, Ofamish, a freedman of the "Commander of the Believers", to confirm Sûrân; but no sooner had the messenger started from Surra-man-ra'a, than Utamish was slain." That region was after that governed by Waşif, a freedman of the caliph, who confirmed Sûrân in his position.

¹ *Sahib al-barid. Ibn-at-Tiktaka, al-Fakhri, p. 129.*

² Tabari, vol. iii, pp. 1512, 1513.

PART VII
ISLANDS IN THE SEA

CHAPTER I

THE CONQUEST OF CERTAIN ISLANDS IN THE SEA

Sicily. The first to invade Sicily¹ was Mu'āwiyah ibn-Ḥudaij al-Kindi² in the days of Mu'āwiyah ibn-abi-Sufyân. It was continually invaded after that. The descendants of al-Aghlab ibn-Sâlim al-Ifriki conquered more than 20 cities in it, which are still in the hands of the Moslems. In the caliphate of al-Mutawakkil, Aḥmad ibn-Muḥammad ibn-al-Aghlab reduced in it the Yānah castle and Ghalyānah⁸ fortress.

It is stated by al-Wāḳidi that 'Abdallāh ibn-Ḳais ibn-Makhlad ad-Dizaḳi plundered Sicily and carried off idols of gold and silver studded with pearls, which he sent to Mu'āwiyah. Mu'āwiyah sent them to al-Baṣrah to be carried into India and sold there with a view to getting a higher price for them.

Rhodes. Mu'āwiyah ibn-abi-Sufyân sent expeditions by sea and by land. He sent to Rhodes⁴ Junadah ibn-abi- 236
Umaiyaḥ-1-Azdi. Junādah was one of those on whose authority traditions were reported. He had chance to meet abu-Bakr, 'Umar and Mu'adh ibn-Jabal, and died in the year 80. Junādah took Rhodes by force. Rhodes was a thicket in the sea. In pursuance of Mu'āwiyah's order, Junādah caused Moslems to settle in it. This took place in the year 52.

¹Ar. Sikilliyah. Idrisi, "Italy", in *Nuehat al-Mushtak fi-Ikhtirak al-Afak*, pp. 57-58 (Rome, 1878).

²Kindi, pp. 17-19, 27-30.

³Cf. Idrisi, "Italy", p. 49; Amari, *Bibliotheca Arobo-Siculo*, p. 60.

⁴Rûdis. Sec Kindi, p. 38.

Rhodes is one of the most fertile of all islands, and is about sixty miles in size. It is rich in olive trees, vineyards, fruits and fresh water.

Muḥammad ibn-Sa'd from al-Wâḳidi and others:—The Moslems occupied Rhodes for seven years, living in a fort made for them. At the death of Mu'a'wiyah, Yazid wrote to Junâdah ordering him to destroy the fort and return. Mu'a'wiyah used to alternate its occupants, making them live there in turns. Mujahid ibn-Jabr¹ lived in it and taught the Koran.

Arwâd. In the year 54, Junâdah ibn-abi-Umaiya reduced Arwâd,² and Mu'a'wiyah made the Moslems settle in it. Among those who took part in conquering it was Mujahid and Tubai',³ a son of Ka'b al-Ahbar's⁴ wife. It was here that Mujâhid taught Tubai' the Koran. Others say that he did it in Rhodes. This Arwâd is an island lying near Constantinople [al-Ḳusṭanṭīniyah].

Crete. Junâdah led a razzia against Crete [Ikṛitīsh],⁵ a part of which he conquered at the time of al-Walid. Later, the island was lost to the Moslems. In the caliphate of ar-Rashid it was invaded again by Ḥumaid ibn-Ma'yûḳ al-Ḥamdâni, who reduced a part of it. In the caliphate of al-Ma'mûn, it was invaded by abu-Ḥaf ṣ 'Umar ibn-'Isa-l-Andalusi, known by the name of al-Ikṛitīshi, who first reduced one fort and occupied it. Then he kept on reducing one part after another until none of the Greeks were left. He also dismantled their forts.

¹ Kindi, p. 39.

² Tabari, vol. ii, p. 163.

³ Tabari, vol. ii, p. 163; Dhahabi, p. 69.

⁴ A Jewish rabbi of Himyar converted to Islam in the time of 'Umar. Muir, *Annals*, p. 236, note 1.

⁵ Idrisi, "Italy", p. 19; Rustah, p. 85; "Ikritiyah".

PART VIII
NUBIA

CHAPTER I

TERMS MADE WITH NUBIA

'Uḡbah leads the attack. Muḥammad ibn-Sa'd from abu-1-Khair:—When the Moslems subdued Egypt, 'Amr ibn-al-'Aṣi sent to the surrounding villages, in order to overrun and pillage them, a detachment of cavalry under 'Uḡbah ibn-Nafi' al-Fihri (Nafi' being a brother of al-Asi on his mothers side). The cavalry entered the land of Nubia⁴ as the summer expeditions of the Greeks do. The Moslems met in Nubia determined resistance. They were subjected to such severe showers of arrows until most of them were wounded and had to return with many wounds and blinded eyes. Therefore were the Nubians called the "archers of the eyes". 237

The terms made. This state of affairs continued until 'Abdallāh ibn-Sa'd ibn-abi-Sarḥ ruled over Egypt. The Nubians asked for peace and conciliation from 'Abdallāh, who granted their request, the terms being that they pay no tax but offer as a present three hundred slaves per annum; and that the Moslems offer them as a present food equivalent to the value of the slaves.

The Nubians as archers. Muḥammad ibn-Sa'd from a *sheikh* of the tribe of Ḥimyar:—The latter said, "I have been to Nubia twice during the caliphate of 'Umar ibn-al-Khaṭṭāb, and I never saw a people who are sharper in warfare than they. I heard one of them say to the Moslem, 'Where do you want me to hit you with my arrow?' and

¹ An-Nūbah. See Idrisi, *Ṣifat al-Maghrib*, p. 19.

in case the Moslem would disdainfully say, 'In such a spot', the Nubian would never miss it. They were fond of fighting with arrows; but their arrows would scarcely ever hit on the ground.¹ One day, they arrayed themselves against us and we were desirous to carry the conflict with the sword; but they were too quick for us and shot their arrows, putting out our eyes. The eyes that were put out numbered 150. We at last thought that the best thing to do with such a people was to make peace. We could carry very little booty away from them; and their ability to inflict injury was great. 'Amr, however, refused to make peace with them and went on contending against them until he was dismissed and was succeeded by 'Abdallah ibn-Sa'd ibn-abi-Sarḥ, who concluded peace with them."

According to al-Wāḳidi, Mu'āwiyah ibn-Ḥudaij al-Kindi lost his eye in Nubia and thus became one-eyed.

The legality of selling their children as slaves. Abu-'Ubaïd al-Ḳāsim ibn-Sallām from Yazid ibn-abi-Ḥabib:—The latter said, "Between us and the black tribes [Ar. *asḍ-wid*]_f no treaty or covenant exists. Only a truce was arranged between us, according to which we agreed to give them some wheat and lentils, and they to give us slaves. It is all right to buy their slaves from them or from others."

Abu-'Ubaïd from al-Laith ibn-Sa'd:—The latter said, "The terms we made with the Nubians stipulated only that we neither fight against them nor they against us, that they give slaves and we give them their value in terms of food. If they desire, therefore, to sell their wives or children, there is no reason why they should not be bought." 238

In a report of abu-l-Bukhturi and others, it is stated that 'Abdallāh ibn-Sa'd ibn-abi-Sarḥ made terms with the Nubians to the effect that they give four hundred slaves per

¹ i. e. they scarcely ever missed their aim.

year, whom they shall bring forth and for whom they shall receive food in exchange.

The caliph al-Mahdi ordered that Nubia be held responsible every year for 360 slaves and one giraffe, and that they be given wheat, vinegar, wine, clothes and mattresses or the value thereof.

The Nubians recently claimed that the tribute¹ is not due on them every year, and that it was demanded from them in the caliphate of al-Mahdi, at which time they told the caliph that the tribute was a part of what they took as slaves from their enemies and therefore they had, if they could not get enough slaves, to use their own children and offer them. Al-Mahdi ordered that they be tolerated, and that the tribute of one year be considered as if for three. No confirmation, however, could be found in the registers of al-Ḥaḍrah;² but it was found in the register in Egypt.

Al-Ḳummi in al-Bujah. Al-Mutawakkil ordered one, Muḥammad ibn-'Abdallāh, known as al-Ḳummi, to be sent and put in charge of al-Ma'din³ in Egypt. He also put him in charge of al-Ḳulzum [Suez], the road of al-Ḥijāz, and the furnishing of guides to the Egyptians when on holy pilgrimage. Arriving in al-Ma'din, he conveyed provisions in ships from al-Ḳulzum to the land of al-Bujah. He then proceeded to a sea-coast, called 'Aidhāb,⁴ where the ships met him. With these provisions, he and his followers were strengthened and fed until they came to the castle of the king of al-Bujah. Al-Ḳummi attacked him in

¹ Ar. *baḳṭ*, Quatremiere, *Mmoires G6ographiques et Historiques sur l'Egypte*, vol. ii, pp. 42, 53-

² Perhaps al-Khaḍrā'. See Idrisi, *Ṣifat al-Maghrib*, p. 84; Hama-dhāni, *Buldān*, pp. 79-80.

³The mine land. Makrizi, vol. i, pp. 313, 318; Mas'udi, *Tanbih*, p. 330.

⁴ Idrisi, *Ṣifat al-Maghrib*, p. 27.

small force, and the king of al-Bujah made a sally with his numerous men on camels fastened with girths. Al-Ḳummi brought bells and put them on his horses. As soon as the camels heard the bell sounds, they ran away with the al-Bujah men over hills and valleys. The chief of al-Bujah was killed and was succeeded by his sister's son,¹ whose father was one of the kings of al-Bujah. He sued for a truce, which al-Mutawakkil granted only on condition that 239 he [the chief] should tread on his [al-Mutawakkil's] carpet. Accordingly, he came to Surra-man-ra'a and made terms in the year 241, agreeing to pay tribute in money and slaves. He was then sent back with al-Ḳummi. Thus, the people of al-Bujah are in a state of truce in which they pay tax 240 and do not prevent the Moslems from working in the gold mine, which terms are mentioned in the conditions imposed upon their chief.

¹ Maḳrizi, vol. i, p. 317: "his brother's son"; cf. Quatremère, *op. cit.*, vol. ii, p. 136.

CHAPTER II

THE KĀRATIS ¹

THE Greeks used to get the *kardtis* from Egypt,² and the Arabs used to get the *dinārs* from the Greeks. 'Abd-al-Malik ibn-Marwān was the first to inscribe on the upper part of these fabrics³ such phrases as "Declare: Allah is one!" and others with the name of Allah. One day, he received from the Byzantine king a message, saying, "You have recently introduced upon your *kardtis* some inscription that we hate. If you leave that out, well and good; otherwise, you shall see on the *dinārs* the name of your Prophet associated with things you hate." This was too much for 'Abd-al-Malik, who hated to abolish a worthy law that he had established. He thereupon sent for Khālīd ibn-Yazīd ibn-Mu'āwiyah and said to him, "O abu-Hāshim! It is a calamity!" Khālīd replied, "Be free from your fright, 'Commander of the Believers'; declare the use of their *dinārs* illegal; strike new coinage in place of them, and let not these infidels be free from what they hate to see on the fabrics." "Thou hast eased my mind," said 'Abd-al-Malik, "may Allah give thee ease!" He then struck the *dinārs*.

According to 'Awḡnah ibn-al-Ḥakam, the Copts used to

¹ Rolls of papyrus for writing; also, cloth of Egyptian fabric used for carrying vases or clothes. Zaidān, *Ta'rīkh at-Tamaddun*, vol. i, p. 103; *Zeitschrift für Assyriologie*, pp. 187-190, yr. 1908.

² Al-Kindi, *Faḍl Miṣr*, p. 209, lines 9-10 (ed. Oestrup).

³ Ar. *tawdmtr.* Fraenkel, *op. cit.*, p. 251.

inscribe the word " Christ" at the top part of the *ḡardṭis*, and to ascribe divinity to him (may Allah be highly exalted above that!); and they used to put the sign of the cross in place of " In the name of Allah, the compassionate, the merciful". That is why the Byzantine king was disgusted and his anger was aroused with the change that 'Abd-al-Malik introduced.

According to al-Maḡā'ini, it was stated by Maslamah ibn-Muḡarib that Khālīd ibn-Yazīd advised 'Abd-al-Malik to declare the use of the Greek *dinaṛs* illegal, to prohibit their circulation and to stop the sending of the *ḡardṭis* to the Byzantine empire. Accordingly, no *ḡardṭis* were carried there for some time.

PART IX
AL-'IRÂK AND PERSIA

CHAPTER I

THE CONQUEST OF AS-SAWÂD

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THE CALIPHATE OF ABU-BAKR AŞ-ŞIDDÎK

Al-Muthanna invades as-Sawad. Al-Muthanna ibn-Ḥârithah ibn-Salamah ibn-Ḍamḍam ash-Shaibânî used to lead incursions with some of his men against as-Sawâd.¹ Having heard of it, abu-Bakr made inquiries regarding him and learned from Kaïs ibn-'Aşim ibn-Sinân al-Minḳari that that was not a man with no reputation, or of unknown origin, or of no support; but it was al-Muthanna ibn-Ḥârithah ash-Shaibânî. Later, al-Muthanna presented himself before abu-Bakr and said to him, "Caliph of the Prophet of Allah, make me your lieutenant over those of my people who have accepted Islâm, that I may fight against those foreigners, the Persians." Abu-Bakr wrote him a covenant to that effect. Al-Muthanna proceeded till he came to Khaffân; and inviting his people to Islâm, they accepted it.

Khdlid in al-Ubullah. Abu-Bakr then wrote to Khâlid ibn-al-Walid al-Makhẓumî, ordering him to go against al-'Irâḳ. Others say that he sent him from al-Madinah. In the meantime, abu-Bakr wrote to al-Muthanna ibn-Ḥârithah ordering him to receive Khâlid and obey his word.

Previous to this, Madh'uṛ ibn-'Adî-l¹Ijli had written to abu-Bakr presenting his case and the case of his people, and asking to be put in charge of the campaign against the Persians. Now, abu-Bakr wrote and ordered him to join Khâlid, stop with him when he stopped and move with him

¹Irâḳ, the region west of the Tigris. Rustah, p. 104.

when he moved. On the arrival of Khâlid in an-Nibâj,¹ he was met by al-Muthanna ibn-Ḥârithah. Thence Khâlid proceeded to al-Baṣrah in which there was at this time Suwaid ibn-Ḳuṭbah adh-Dhuhli (others than abu-Mikhnaf say that there was in it Ḳuṭbah ibn-Ḳatâdah adh-Dhuhli) of the tribe of Bakr ibn-Wâ'il, accompanied by a band of followers. Suwaid had designs regarding al-Baṣrah similar to those of al-Muthanna regarding al-Ḳûfah, which at that time was not called al-Kûfah but al-Ḥîrah. Suwaid said to Khâlid, "The inhabitants of al-Ubullah had assembled against me but failed to make the attack simply because of thy presence, as I believe." "If that is so," answered Khâlid "the advisable thing for me would be to leave al-Baṣrah in the day time and return in the night, at which time my companions would enter thy camp and we will fight together." Accordingly, Khâlid left in the direction 241 of al-Ḥîrah and when darkness fell, he turned back until he got to the camp of Suwaid, which he entered with his men. In the morning, the inhabitants of al-Ubullah, hearing that Khâlid had left al-Baṣrah, advanced towards Suwaid. Seeing the great number of men in his army, they were confounded and turned back. Thereupon, Khâlid shouted, "On them! I see in them the looks of a people whose hearts Allah has filled with terror!" Then the Moslems charged them, put them to flight, and by Allah's help, killed a great number and caused others to drown in Dijlat al-Baṣrah.² Thence Khâlid passed through al-Khuraibah,³ reduced it and carried its inhabitants away into captivity. He left over it in his place—as it is reported by al-Kalbi—Shuraih ibn-

¹ Khurḍādhbih, pp. 146, 147.

² or Dijlat al-'Aura = the united course of the Tigris and the Euphrates before they empty into the Persian Gulf. Yakūt, vol. iii, p. 745*

³ Hamadhāni, *Bulḍān*, p. 189.

'Amir ibn-Ḳain¹ of the banu-Sa'd ibn-Bakr ibn-Hawazin. The city was a fortified frontier town for the Persians.

Nahr al-Mar'ah. It is also reported that Khālīd came to the river known as al-Mar'ah² river, with whose people he made terms. He then fought against a body of men assembled at al-Madhār.³

Khālīd proceeds to al-Hīrah. Khālīd then proceeded to al-Ḥīrah,⁴ and left Suwaid ibn-Ḳuṭbah to rule over his district, saying, "We have crushed the Persians in thy district in a way that will humiliate them before thee."

Others report that when Khālīd was in the district of al-Yamāmah, he wrote to abu-Bakr for reinforcements; and abu-Bakr sent him Jarir ibn-'Abdallāh al-Bajali. Jarir met Khālīd as the latter was on his way out of al-Yamāmah, joined him and attacked the al-Madhār's chief by Khālīd's orders. Allah knows if that is so.

Al-Wākidi states, "Our friends in al-Ḥijāz maintain that Khalid left for al-'Irak, passing by Faīd⁵ and ath-Tha'labiyah,⁶ after which he came to al-Ḥīrah.

Zandaward, Duma and other places reduced by Khālīd. Khālīd ibn-al-Walīd passed through Zandaward in Kaskar and reduced it; he also reduced Durna and its territory, which capitulated after one hour's shooting by the people of Zandaward on the Moslems.

He then proceeded to Hurmuzjarad, to the inhabitants of which he made a promise of security. The city itself was taken. Khālīd then came to Ullais. Jâbân,⁷ the chief

¹ Tabari, vol. i, p. 2382.

² i. e., the woman's river; Tabari, vol. i, p. 2026.

³ Yakut, vol. iv, p. 468; Hamadhani, p. 211.

⁴ Hukal, p. 163.

⁵ A town in central Najd. Mukaddasi, p. 254.

⁶ On the west bank of the Euphrates. Kuhrdadhbih, p. 127.

⁷ Tabari, vol. i, p. 2018.

of the Persians, set out against him and Khalid sent ahead al-Muthanna ibn-Ḥarithah ash-Shaibāni who met Jabān at Nahr ad-Damm [sanguine canal]. Khālīd made terms with the inhabitants of Ullais, stipulating that they act as spies, guides and helpers to the Moslems against the Persians.

Khdlid in al-Hirah. Khālīd then proceeded to Mujtama' al-Anḥār¹ [confluence of canals], where he was met by Azādhbih, the holder of the frontier fortifications of Kisra that lay between the Persian and the Arab territories. The Moslems fought against him and defeated him. Then Khālīd came and stopped at Khaffān. Others say he proceeded directly to al-Ḥirah, where he was met by 'Abd-al-Masiḥ ibn-'Amr ibn-Ḳais ibn-Ḥaiyān ibn-Buḳailah² (Buḳailah's proper name being al-Ḥārith) of the Azd, Ḥānī' ibn-Ḳabiṣah ibn-Mas'ūd ash-Shaibāni and Iyās ibn-Ḳabiṣah aṭ-Ṭā'i (others say Farwah ibn-Iyās), Iyās being the *dmil* of Kisra Abarwiz over al-Ḥirah after an-Nu'mān ibn-al-Mundhir. These men made terms with Khālīd, stipulating that they pay 100,000 *dirhams* per year, others say 80,000 per year, that they act as spies for the Moslems against the Persians, and that Khālīd would not destroy any of their churches or citadels. 243

It was reported by abu-Mikhnaf, on the authority of abu-1-Muthannah-l-Walid ibn-al-Ḳaṭāmi, who is the same as ash-Sharḳī ibn-al-Ḳaṭāmi-1-Kalbi, that 'Abd-al-Masiḥ, who was an aged man, appeared before Khālīd who asked him, "Where dost thou come from, old man?" And he replied, "From my father's back."—"What didst thou come out from?"—"From my mother's womb."—"Woe unto thee! Where art thou now?"—"In my clothes."—"Woe

¹ Wellhausen, *Skizzen*, vol. vi, p. 42; Caetani, vol. ii, p. 937.

² Duraid, p. 285; Tabari, vol. i, p. 2019; Mas'udi, vol. i, p. 217.

to thee! Where dost thou stand now?"—"On the ground."—"Dost thou have reason [Ar. *ta'kul*]?"—"Yes, I can bind [*afkul*] and tie up [a camel]."¹—"Woe to thee! I am speaking to thee like a man!"—"And I am answering thee like a man."—"Art thou for peace or for war?"—"For peace."—"What are these forts then?"—"We built them for the rogue until the meek comes."² The two then discussed the question of peace and it was agreed that 100,000 [*dirhams*] be offered the Moslems every year. The money taken from these people was the first sum carried to al-Madinah from al-'Irâḳ. It was also stipulated that they seek no evil for the Moslems and that they act as spies against the Persians. All that took place in the year 12.

Al-Ḥusain ibn-al-Aswad from Yaḥya ibn-Adam:—The latter said: "I heard it said that the people of al-Ḥirah were 6,000 men, on each one of whom 14 *dirhams*, each having the weight of 5 *kirḥats*, were assessed, making 84,000 *dirhams* in all, of 5 *kirḥats* each, or 60,000 of 7 each. To that end, he [Khâlîd] wrote them a statement which I myself have read."

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It is reported that Yazîd ibn-Nubaishah-l-'Amîrî said, "We came to al-'Irâḳ with Khâlîd and went as far as the frontier fort of al-'Udhaib. We then came to al-Ḥirah whose people had fortified themselves in al-Ḳaṣr al-Abyaḍ [white citadel], Ḳaṣr ibn-Buḳailah and Ḳaṣr al-'Adasiyîn. We went around on horseback in the open spaces among their buildings, after which they made terms with us." (According to ibn-al-Kalbî al-'Adasiyîn were a branch of the Kalb, and were named after their mother who was also of the Kalb tribe.)

¹ Pun on words. Caetani, vol. iv, p. 657 takes it to mean, "I am rich enough to pay the blood-wit [*'aql*] and to retaliate by killing [*ḳawad*]".

² Cf. Mas'ûdî, vol. i, p. 218; Ṭabari, vol. i, p. 2019; Caetani, vol. iv, p. 657.

Abu-Mas'ud al-Kûfi from ash-Sha'bi:—Khuraim¹ ibn-Aus ibn-Ḥârithah ibn-Lâm at-Ṭâ'i said to the Prophet, "If Allah enables thee to reduce al-Ḥirah, I shall ask thee to give me Buḳailah's daughter." When Khâlîd wanted to make terms with the inhabitants of al-Ḥirah, Khuraim said to him, "The Prophet has given me Buḳailah's daughter. She should not therefore be included in thy terms." This was testified to by Bashir ibn-Sa'd and Muḥammad ibn-Maslamah of the *Anṣār*; and therefore, Khaḫîd did not include her in the terms, but turned her over to Khuraim. She was then bought from Khuraim for 1,000 *dirhams*, she being too old for Khuraim to marry her. Some one remarked to Khuraim, "She was sold very cheap. Her people would have paid thee many times the price thou hast charged." And he replied, "I never thought there was a number above ten hundred."

Another tradition has it that the one who asked the Prophet to give him Buḳailah's daughter was one of the Rabi'ah. The former view, however, is more authentic.

Bḍniḳiya taken. Khaḫîd ibn-al-Walid despatched Bashir ibn-Sa'd abu-an-Nu'mân ibn-Bashir of the *Anṣār* to Bâṇiḳiya.² Bashir was met by the Persian horsemen headed by Farrukhbundâdh. Bashir's men were shot with arrows; but he led the charge and put the enemy to flight, killing Farrukhbundâdh. He then returned with a wound which became recrudescant, when he came to 'Ain at-Tamr, and caused his death. Others say that Khaḫîd himself, accompanied by Bashir, met Farrukhbundâdh.

Khâlîd then sent Jarir ibn-'Abdallâh al-Bajali to the people of Bâṇiḳiya. Jarir was met by Buṣbuhra ibn-Ṣalûba, who refused to fight and proposed to make peace. Jarir

¹ Mawardi, p. 333; Ṭabari, vol. i, pp. 2047-2048.

² Hamadhani, p. 165.

made terms with him on 100,000 *dirhams* and one mantle.¹ Others say that ibn-Ṣalûba came to Khâlid and, refusing to fight, made those terms. After the battle of an-Nukhailah and the death of Mihrân, Jarir came and received from ibn-Ṣalûba⁵ s people and from the people of al-Ḥirah the sum agreed upon, and wrote them a receipt. Others deny that Jarir ibn-'Abdallâh ever came to al-Trâk except in the caliphate of 'Umar ibn-al-Khaṭṭâb. Abu-Mikhnaf and al-Wâkidi, however, repeat that he went there twice.

Khâlid wrote a statement to Buṣbuhra ibn-Ṣalûba and sent the mantle to abu-Bakr together with the money from al-Ḥirah and the thousand *dirhams*. Abu-Bakr offered the mantle as a present to al-Ḥusain ibn-'Ali.

Abu-Naṣr at-Tammâr from 'Abdallâh ibn-Mughaffal² al-Muzani:—No part of al-Trâk made covenant [with the Moslems] except al-Ḥirah, Ullais and Bânîḳiya.

Al-Ḥusain ibn-al-Aswad from ibn-Mughaffal:—No land below al-Jabal³ is fit for sale except the land of the banu-Ṣalûba and the land of al-Ḥirah.

Al-Ḥusain ibn-al-Aswad from al-Aswad ibn-Ḳais's father:—The latter said, "We arrived in al-Ḥirah and made terms on so much money and a camel's saddle." In answer to my question, "What did ye do with the saddle?" he replied, "One of us had no saddle and we gave it to him."

Abu-'Ubaid from Ḥumaid ibn-Hilâl:—When Khâlid arrived in al-Ḥirah, its inhabitants made terms without offering any resistance. The following verse was written by Ḍirâr ibn-al-Azwar al-Asadi:

¹ Ar. *tailaṣan* = Persian apparel of dark wool. Dozy, *Vêtements*, pp. 278-280.

² Mughaffal and not Mughaffil as Baḡadhuri has it. See Dhahabi, p. 477-

³ Al-Jabal or al-Jibal = Media. Hamadhani, pp. 209 seq.

"I **had** insomnia in Baniḳiya and whosoever receives what I received there—a wound, would certainly have insomnia."

Al-Wāḳidi states, " Our companions agree that this Ẹirār was slain in al-Yamāmah."

Al-Faldlij and Tastar. From Baniḳiya, Khâlid came to al-Falâlij,¹ in which was massed a host of Greeks. They were soon dispersed, and Khâlid, meeting no resistance, returned to al-Ḥirah. Hearing that Jābān was at the head of a great army in Tustar,² Khâlid sent against him al-Muthanna ibn-Ḥârithah ash-Shaibâni and Ḥanzalah ibn-ar-Rabi'⁸ ibn-Rabâḥ al-Usaidi of the banu-Tamim (he is the one called Ḥanzalah-1-Kâtib[the scribe]). No sooner had these two come to the place where Jābān was, than he fled. 246

Silk Baghdâd and al-Anbâr. Khâlid proceeded to al-Anbâr * whose people betook themselves to their fortifications. Here some one came to Khâlid and pointed out to him Sûḳ [market] Baghdâdh,⁵ which later [after Baghdâdh was founded] was called as-Siḳ al-'Atiḳ [the old market] and which lay near Ḳarn aş-Ṣarâṭ.⁶ Khâlid sent al-Muthanna who made a raid on this market, and the Moslems filled their hands with gold and silver and commodities light to carry. They spent the night at as-Sailaḥin, and then came to al-Anbâr where Khâlid was. The Moslems then invested the inhabitants of al-Anbâr and set fire to places in its district. Al-Anbâr was thus called because the Persian granaries were in it and the friends and proteges of an-Nu'

¹ PI. of Fallūjah. Yaḳūt, vol. iii, p. ᠒08.

² IJaukal, p. 172.

³ "Rabi'ah" in Duraid, p. 127; and "Rabi'ah ibn-Saifi" in Kutaibah, *Ma'ârif*, p. 153.

⁴ Istakhri, p. ᠒᠗.

⁵ Le Strange, *Baghdad during the Abbasid Caliphate*, p. 12.

⁶ Aş-Ṣarâṭ Point, where aş-Ṣarâṭ canal disembogued to the Tigris. See Ya'kubi, *Buldan*, p. 235.

mân used to get their subsistence allowances from it. Seeing what had befallen them, the inhabitants of al-Anbâr made terms which satisfied Khâlid, and so he left them in their homes.

Others assert that Khâlid sent al-Muthanna before him to Baghdâdh and then followed him and directed the raid against it, after which he returned to al-Anbâr. This, however, is not authentic.

Al-Ḥusain ibn-al-Aswad from ash-Sha'bi:—The people of al-Anbâr have a covenant [with the Moslems].

A tradition communicated to me by certain *sheikhs* from al-Anbâr states that terms were concluded with the people of al-Anbâr in the caliphate of 'Umar in which it was stipulated that they pay for their canton [*tassûj*] 400,000 *dirhams* and 1,000 cloaks fabricated in Ḳaṭawân, per year. The terms were made by Jarir ibn-'Abdallâh al-Bajali. Others say that the sum was 80,000; but Allah knows best.

Jarir reduced Bawâzij al-Anbâr in which are to-day many of his freedmen.

According to a report there came to Khaîd ibn-al-Walid someone who pointed out to him a market above al-Anbâr in which the Kalb, Bakr ibn-Wa'il and others from the tribe of Ḳuḍâ'ah used to meet. Khâlid despatched against this place al-Muthanna ibn-Ḥârithah who made a raid against it, carried as booty what there was in it, slaughtered and took captives.

^c*Ain at-Tamr*. Thence Khaîd advanced to 'Ain at-Tamr¹ and invested its fort in which a great frontier guard of Persians was stationed. The holders of the fort made a sally and fought, but after that, they confined themselves to their fort, where Khâlid and the Moslems besieged them until they sued for peace. Khâlid refused to give them

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¹ Yâkût, vol. iii, p. 759.

promise of security and reduced the fort by force, slaughtering and carrying away captives. Here he found certain persons in a church whom he took captives. Among these captives was (i) Ḥumrân ibn-Abân ibn-Khâlid at-Tamri. Others say his father's name was Abba. This Ḥumrân was the freedman of 'Uthmân. He first belonged to al-Musâiyab ibn-Najabah-1-Fazâri from whom 'Uthmân bought him, and then released him. 'Uthmân later sent him to al-Kûfah to make inquiry regarding the conduct of his *'dtnil* there, on which occasion Ḥumrân did not tell the truth. So 'Uthmân denied him the rights of protection [Ar. *jiwdr*] and Ḥumrân went and settled in al-Baṣrah. Among other captives were (2) Sirin, father of Muḥammad ibn-Sirin,¹ whose brothers were Yahya ibn-Sirin, Anas ibn-Sirin, and Ma'bad ibn-Sirin, Muḥammad being the eldest brother, and all being the freedmen of Anas ibn-Mâlik al-Anṣârî; (3) abu-'Amrah, a grandfather of 'Abdallaḥ ibn-'Abd-al-A'la, the poet; (4) Yasâr, a grandfather of Muḥammad ibn-Ishâk—the author of *as-Sirah*²—and a freedman of Kais ibn-Makhramah ibn-al-Muṭṭalib ibn-'Abd-Maṣaf; (5) Murrah abu-'Ubaid, a grandfather of Muḥammad ibn-Zaid ibn-'Ubaid ibn-Murrah (Nafis ibn-Muḥammad ibn-Zaid ibn-'Ubaid ibn-Murrah, the owner of the citadel [*kaṣr*] near al-Ḥarrah [volcanic tract of al-Madinah] was a son of this Muḥammad. His descendants give the name of their ancestor as 'Ubaid ibn-Murrah ibn-al-Mu'alla-1-Anṣârî and later az-Zuraḳî); (6) Nuṣair, the father of Mûsa ibn-Nuṣair, the governor of al-Maghrib. This Nuṣair was a freedman of the banu-Umayyah, as it is asserted by freedmen in the frontier towns descended from slaves whom he

¹ Bakri, p. 199.

² The biography of the Prophet from which ibn-Hisham's was abridged.

had released. Ibn-al-Kalbi says that abu-Farwah 'Abd ar-Raḥmān ibn-al-Aswad and Nuṣair abu-Mūsa ibn-Nuṣair were both Arabs of [the clan of] Arāshah of [the tribe of] Bali and that they were taken captives from Jabal al-Jalil [Mt. Galilee] in Syria during the caliphate of abu-Bakr. Nuṣair's name was originally Naṣr which was later used in the diminutive form—Nuṣair. Some one of the banu-Umayyah gave him his liberty; and he returned to Syria where in a village called Kafarmara^x his son Mūsa was born. Mūsa was lame. Al-Kalbi adds that some one said that the two [Nuṣair and abu-Farwah] were brothers taken captives from 'Ain at-Tamr, and that they owed their liberty to the banu-Ḍabbah.

According to 'Alī ibn-Muḥammad al-Maḍa'ini, it is stated by someone that abu-Farwah and Nuṣair were of the captives of 'Ain at-Tamr. Abu-Farwah was bought by Naḍ'im al-Asadi who sold him later to 'Uthmān who used him for digging graves. When the people rose up against 'Uthmān, 248 abu-Farwah joined them and said to 'Uthmān, "Restore what thou hast wrongfully taken from others!" To this 'Uthmān replied, "Thou representest the first thing. I bought thee out of the *ṣadaqah* funds that thou mayest dig the tombs; but thou hast left that." His son 'Abdallāh ibn-abi-Farwah was one of the illustrious freedmen. One of his descendants² was ar-Rabī' ibn-Yūnus ibn-Muḥammad ibn-abi-Farwah, a companion of al-Manṣtir. Abu-Farwah was thus called because of a furred garment [Ar. *farwah*] which he had on when he was taken captive.³

According to certain reports, Khâlīd made terms with the

¹ "Kafarmathra" in *Mardṣid*, vol. ii, p. 504.

² Caetani, vol. ii, p. 945.

³ *Aghani*, vol. iii, p. 127, adds Kaisan, one of the ancestors of abu-1-'Atahiyah, to the list of captives.

holders of 'Ain at-Tamr fort and these captives [mentioned above] were found in a church in a certain canton.¹ Some say that Sirin was one of the inhabitants of Jarjarāya and that he came there on a visit to a relative of his and was taken captive together with those in the church.

Al-Mūsain ibn-al-Aswad from Yaḥya ibn-Adam from ash-Sha'bi:—Khālīd ibn-al-Walid made terms with the people of al-Ḥirah and 'Ain at-Tamr, and stated them in a letter to abu-Bakr, which the latter endorsed. Yaḥya adds, "I asked al-Ḥasan ibn-Ṣāḍih,² 'Have the people of 'Ain at-Tamr, like those of al-Ḥirah, to pay something for their lands, but nothing for their persons?' To this al-Ḥasan replied, 'Yes.' "

It is stated by someone that there was at 'Ain at-Tamr at the head of the an-Namir ibn-Kaṣīt tribe, Hilaḷ ibn-'Aḳḳah ibn-Ḳais ibn-al-Bishr an-Namiri,³ who gathered an army and fought against Khālīd. He was defeated, killed and crucified. According to ibn-al-Kalbi, there was at the head of the an-Namir at that time 'Aḳḳah ibn-Ḳais ibn-al-Bishr himself.

The wound of Bashir ibn-Sa'd al-Anṣārī became recrudescence and caused his death. He was buried at 'Ain at-Tamr. By his side was buried 'Umair ibn-Ri'āb ibn-Muḥashshim ibn-Sa'id ibn-Sahm ibn-'Amr, who was hit by an arrow at 'Ain at-Tamr and fell a martyr.

The razzias of an-Nusair ibn-Daisam. When Khālīd ibn-al-Walid was at 'Ain at-Tamr he sent an-Nusair ibn-Daisam ibn-Thaur to a spring of water by which were settled the banu-Taghlib, whom he surprised by night, killing and carrying away many captives. One of the prisoners

¹ *tassūj*. Nöldeke, ZDMG, 1874, vol. xxviii, p. 94, note.

² One of the intermediate authorities of this tradition.

³ Ṭabari, vol. i, p. 2122: "an-Namari".

asked Khâlid to release him, promising to point out to him a quarter inhabited by the banu-Rabi'ah. Khâlid did so and an-Nusair came to the Rabi'ah quarter, where he fell upon them in the night-time and carried away booty and captives. He then proceeded inland towards Takrit. Thus did the Moslems enrich themselves with booty. 249

According to a tradition communicated to me by abu-Mas'ûd al-Kûfi, on the authority of Muḥammad ibn-Marwân, an-Nusair came to 'Ukbarâ' and gave promise of security to its inhabitants, who brought forth food for his men and their animals. He then passed through al-Baradân, whose people hurried to present themselves before the Moslems. An-Nusair said, "Never mind!"; which was enough to guarantee their safety.

Thence an-Nusair advanced to al-Mukharrim which according to abu-Mas'ûd was not called then Mukharrim,¹ but was so called after being occupied by a certain descendant of Mukharrim ibn-Ḥazn ibn-Ziyâd ibn-Anas ibn-ad-Daiyân al-Ḥârithi, as it is mentioned by Hishâm ibn-Muḥammad al-Kalbi.

The Moslems then crossed a bridge lying near Ḳaṣr [castle] Sâbûr, known to-day by the name of Ḳaṣr Isa ibn-'Âli. The bridge was in charge of Khurzâd ibn-Mâhibundâdh who went out against the Moslems, but was fought and defeated by them. The Moslems then retreated to 'Ain at-Tamr.

An-Nusair and Ḥudhaifah. It is stated by al-Wâḳidi that after the battle of al-Jisr [bridge] and after making the Moslems withdraw to Khaffân, al-Muthanna ibn-Ḥârithah sent in the caliphate of 'Umar ibn-al-Khaṭṭâb an-Nusair and Ḥudhaifah ibn-Miḥṣan at the head of a body of horsemen, who destroyed a band of the banu-Taghlib

¹Ya'kubi,

Buldan, p. 253.

and crossed over to Takrit from which they carried away camels and goats.

" One of the things told me by abu-Mas'ud," said 'Attab ibn-Ibrâhim, " was that an-Nusair and Hudhaifah promised security to the people of Takrit and wrote a statement which was carried out by 'Utbah ibn-Farḡad as-Sulami when he reduced at-Ṭirhân [or Ṭirahân] and al-Mauṣil. He also mentioned the fact that an-Nusair, directed by Khâlid ibn-al-Walid, made a raid against villages in Maskin and Ḳaṭrabbul [or Ḳuṭrubbul] from which he carried off large booty."

From 'Ain at-Tamr, Khâlid advanced to Syria and said to al-Muthanna ibn-Ḥârithah, "Return [to al-Ḥirah?]-may Allah have mercy on thee—to thy Sultan, untired and unfailing."¹

The departure of Khâlid for Syria took place in Rabi' II, **250** according to others, Rabi' I, year 13. It is claimed by some that Khâlid came from 'Ain at-Tamr to Dûmah,* which he reduced, and after that he proceeded to al-Ḥirah and thence to Syria. That he departed for Syria from 'Ain at-Tamr, is, however, more reliable.

¹ Certain verses describing the battles referred to above are here omitted from the translation. This was done in a few other cases.

² *Skizzen*, vol. iv, p. 47, n. 3. De Goeje, *Memoire*, p. 15, takes this to be Dûmah al-ljlirah and not al-Jandal. Cf. Müller, *Der Islâm*, vol. i, p. 229, note.

CHAPTER II

THE CALIPHATE OF 'UMAR IBN-AL-KHAṬṬĀB

Abu-'Ubaid chief commander. When 'Umar ibn-al-Khaṭṭāb was proclaimed caliph, he directed abu-'Ubaid ibn-Mas'ūd ibn-'Amr ibn-'Umair ibn-'Auf ibn-'Uḡdah ibn-Ghiyarah ibn-'Auf ibn-Thaḡif (who is identical with abu-l-Mukhtār ibn-abi-'Ubaid) to al-'Irāḡ with 1,000 men. Meanwhile, he wrote to al-Muthanna ibn-Ḥārithah, ordering him to receive abu-'Ubaid and obey his word. In the company of abu-'Ubaid, he sent Salit ibn-Ḳais ibn-'Amr al-al-Anṣārī, saying to him, " Had it not been for the fact that thou art too hasty, I would have put thee in chief command. But warfare is a stubborn thing, and only the cautious man is fit for it."

Abu'Ubaid defeats Jābān, al-Jdlinuṣ and other Persian chiefs. Abu-'Ubaid marched forward and left no Arab tribe by which he passed without arousing its interest in the " holy war " and plunder. Thus, he was joined by a large host. On arriving in al-'Udhaib, he heard that Jābān, the Persian, was at Tustar with a large body of men. Abu- 251
'Ubaid met Jābān and put his troops to flight, taking some of them captive.

Thence abu-'Ubaid proceeded to Durna¹ in which there was assembled a body of Persians. These abu-'Ubaid chased to Kaskar. He then advanced to meet al-Jalinus,²

¹ Ṭabari, vol. i, p. 2169: "Durtha"; cf. Yāḡūt, vol. ii, pp. 565, 569; Bakri, p. 345.

² " Jalinus ", in Tabari, vol. i, p. 2170.

who was at Barusma [or Marusma]; but ibn-al-Andarz-'azz¹ made terms with him, agreeing to pay four *dirhams* on every person, provided abu-'Ubaid should keep his way.

Abu-'Ubaid sent al-Muthanna to Zandaward,² and finding that its inhabitants had violated their covenant, al-Muthanna fought against them, won the victory and carried away [many] captives. Abu-'Ubaid also sent 'Urwah ibn-Zaid-al-Khail ʾat-Ṭi'i to az-Zaʿwabi, with whose chief [*dih-kan*] he made terms similar to those made with Barusma.

¹ Tabari, vol. i, pp. 2029 *seq.*

² Yakut, vol. ii, pp. 951-952.

CHAPTER III

THE BATTLE OF KUSS AN-NÂTIF, OR THE BATTLE OF AL-JISR

Dhu-l-Hdjib. Hearing that the Arabs were massing their forces, the Persians sent dhu-1-Ĥâjib [the eye-browed] Mardâنشâh who was nicknamed by Anûshirwân "Bah-man" [potent, endowed with great means] because he augured good from him.¹ He was called dhu-1-Ĥâjib because, in his pride, he tied up his brows, to lift them above his eyes. His name, it is said, was Rustam.^a

The elephant. Abu-'Ubaid ordered that the bridge [on the Euphrates] be erected; and it was, the people of Bâni-ķiya helping in the construction. It is said that this bridge once belonged to the people of al-Ĥirah on which they crossed over to their farms. Being in ruins, abu-'Ubaid ordered it repaired. Over this bridge, abu-'Ubaid and the Moslems crossed from al-Marwahah⁸ and met dhu-1-Ĥâjib who was accompanied by 4,000 men armed from head to foot, and one elephant—others say many elephants. A fierce fight ensued, in the course of which many wounds were inflicted on the Moslems. At this, Saliṭ ibn-Ḳais said to abu-'Ubaid, "I have warned thee against crossing this bridge and advised thee to withdraw to some quarter and write for reinforcements to the 'Commander of the Believers'; but thou hast refused." Saliṭ fought until he was killed. Abu-'Ubaid asked, "Which is the vulnerable point in this creature?" and he was told that it was its trunk, 252 upon which he made a rush and struck the trunk of the ele-

¹ Cf. Caetani, vol. iii, p. 148.

² Ya'kubi, vol. ii, p. 161.

³ Yakut, vol. iv, p. 505.

phant. Abu-Miḥjan ibn-Ḥabib ath-Thakafi also charged the elephant and struck and broke its leg. The "polytheists", thereupon, made an attack which resulted in the death of abu-'Ubaid. Others say that the elephant threw its weight upon him and crushed him.¹

The Moslems who fell. After abu-'Ubaid, the flag was carried by his brother, al-Ḥakam, who was then killed, and the flag passed to the hands of his son, Jabr, who also fell. Al-Muthanna² ibn-Ḥārithah carried it for one hour, after which he withdrew his men as some of them defended the others. On this occasion, 'Urwah ibn-Zaid al-Khail fought so fiercely that his action was estimated to be equivalent to that of a whole group of men.

Among those who took part in the defense of the Moslems on the west bank of the river, was the poet abu-Zubaid aṭ-Ṭā'i, who happened to be at al-Ḥirah on some personal business. Abu-Zubaid was a Christian.

Al-Muthanna came and occupied Ullais and communicated the news in a letter to 'Umar ibn-al-Khaṭṭāb sent with 'Urwah ibn-Zaid.

Among those killed in the battle of al-Jisr [the bridge], according to abu-Mikhnaf, was abu-Zaid al-Anṣārī, one of those who compiled the Koran in the days of the Prophet.

The battle of al-Jisr was fought on Saturday at the end of Ramaḍān, year 13.

Abu-'Ubaid al-Ḳāsim ibn-Sallām from Ḳais ibn-abi-Ḥāzim:—As abu-'Ubaid was crossing Bāniḳiya with a band of followers, the "polytheists" cut the bridge and many of his men lost their lives. Ismā'il ibn-abi-Khālīd adds that abu-'Amr ash-Shaibānī stated that the battle of Mihrān was fought at the beginning of the year, and al-Kādisiyah at the end of it.

¹ Ṭabari, vol. i, pp. 2178-2179; Athir, vol. ii, pp. 332-333.

² Dinawari, p. 119.

CHAPTER IV

THE BATTLE OF MIHRÂN OR AN-NUKHAILAH

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Jarir ibn-'Abdallah's campaign in at-'Irak. According to abu-Mikhnaf and others, for one year after the calamity that befell abu-'Ubaid and Salîṭ, 'Umar ibn-al-Khaṭṭâb refrained from the mention of the name of al-Trâḳ. In the meantime, al-Muthanna ibn-Ḥârithah was staying in the region of Ullais summoning the Arabs to the " holy war ". At last 'Umar invited the Moslems to an expedition to al-Trâḳ, but they kept aloof and hesitated to go there, so much so that he was on the point of carrying the expedition in person. Now, a body of al-Azd came to 'Umar intent on the invasion of Syria; but he asked them to go to al-Trâḳ and aroused their interest in the spoils to be taken from the Kisra family. They left it for him to choose for them, and he ordered them to start [for al-Trâḳ].

Jarir ibn-'Abdallâh came from as-Sarâh at the head of the Bajilah^x tribe, and offered to go to al-Trâḳ, provided one-quarter of what they took possession of be allotted to him and his men. 'Umar accepted the offer and Jarir started towards al-Trâḳ. Some claim that he went via al-Baṣrah and had a conflict with the satrap [Marzubân] of al-Ma-dhâr, whom he defeated. Others claim that the conflict with the Marzubân took place when Jarir was in the company of Khâlid ibn-al-Walid. Still others assert that Jarir took the road to al-'Udhaib, passing through Faïd and ath-Tha'-labiyah.

¹ Ṭabari, vol. i, p. 2186; Caetani, vol. Hi, p. 155.

'Affan ibn-Muslim from ash-Sha'bi:—After the death of abu-'Ubaid, who was the first to be directed by 'Umar to al-Kûfah, 'Umar directed Jarir ibn-'Abdallâh there, saying, "Wouldst thou go to al-Trâḡ if I allow thee one-third of the spoils after the [usual] fifth has been taken?" and Jarir said, "I will."

Dair Hind. The Moslems assembled in Dair Hind¹ in the year 14 immediately after the death of Shirawaih, and the succession of Bûrân, daughter of Kisra, who was to rule until Yazdajird ibn-Shahriyâr came of age. Yazdajird² sent against them Mihrân ibn-Mihribundâdh al-Hamadhâni at the head of 12,000 men. The Moslems offered no resistance until he crossed the bridge on the Euphrates and arrived next to Dair al-A'war.³

The battle of al-Buwaib. It is reported by Saif that Mihrân, after crossing al-Jisr [the bridge], came to a place called al-Buwaib.⁴ It was in this place that he was killed.

Someone has said that the irregularities in the land of al-Buwaib were filled up with bones in the time of the civil war,⁵ made level with the surface and covered with powdered soil [and that whenever the soil was removed the bones were seen].⁶ The spot lay between as-Sakûn [canal] and the banu-Sulaim [canal].⁷ This was the place in which the water of the Euphrates sank in the time of the Kistras and from which it poured into al-Jauf.⁸

¹ A convent near al-Hirah. Hamadhani, *Buldan*, p. 183; Bakri, pp. 362-364; Yâkût, vol. ii, pp. 707-709.

² Cf. Dinawari, p. 125; Tabari, vol. i, p. 2163.

³ Yakut, vol. ii, p. 644.

⁴ *Ibid.*, vol. i, p. 764.

⁵ The reference is, perhaps, to the insurrection of Mus'ab ibn-az-Zubair.

⁶ The text is corrupt.

⁷ Tabari, vol. i, p. 2191.

⁸ *Ibid.*, vol. i, p. 2187, lines 12-13; cf. Caetani, vol. iii, pp. 256-257.

The Moslems camped at an-Nukhailah¹ and were led, according to the Bajilah, by Jarir ibn-'Abdallâh, and, according to the Rabi'ah, by al-Muthanna ibn-Ḥârithah. Others affirm that the Moslems were commanded in turn by the heads of the various tribes. The Moslems met their enemy, and Shurahbil ibn-as-Simt, al-Kindi distinguished himself in the fight that ensued. Mas'ûd ibn-Ḥârithah was slain. So al-Muthanna said, "Fear not, Moslems, because my brother is killed. Such is the fate of the best among you." Upon this, the Moslems charged, as if they were one body, with confidence and patience which resulted, by Allah's help, in the death of Mihrân and the defeat of the "infidels".² The Moslems pursued them with slaughter; and few were those who escaped. On this day, Kurt ibn-Jamjî al-'Abdi applied his sword until its edge was bent. When the night fell, they returned to their camp. This took place in the year 14.

The death of Mihrân was effected by Jarir ibn-'Abdallâh and al-Mundhir ibn-Ḥassân ibn-Ḍirâr aḍ-Ḍabbi, each one of whom claimed that he had killed him, which led to a fierce dispute.³ At last, al-Mundhir carried away Mihrân's belt; and Jarir, the rest of the spoils from him. Some assert that among those who killed him was al-Ḥiṣn ibn-Ma'bad ibn-Zurârah ibn-'Udas at-Tamimi.

Moslem raids. After this victory, the Moslems did not cease to make raids in the regions between al-Ḥirah and Kaskar, Sûra, Barbisma [?] and Ṣarâṭ⁴ Jâmâsib and between al-Fallûjâtin, an-Nahrain and 'Ain-at-Tamr.⁵

¹ Yâkût, vol. iv, pp. 771-772.

² Cf. Mas'udi, vol. iv, pp. 205-206.

³ Yusuf, p. 16, lines 16-17.

⁴ Cf. Dinawari, p. 121.

⁵ See Le Strange, *The Lands of the Eastern Caliphate*, p. 25, map.

The Moslems also attacked H̥isn Malīkiya, which was a watching post, and reduced it. They drove the Persians from other watching posts at aṭ-Ṭaff, the Persians by this time having become emaciated and having become weak and feeble in power. Certain Moslems crossed Nahr [canal] Sūra and came to Kuṭha, Nahr al-Malik and Bādūraiya; some reaching as far as Kalwādha. The Arabs in these raz- 255 zias lived on what they plundered.

There are those who say that between the battles of Mih-rân and al-Ḳâdisiyâh, 18 months elapsed.

CHAPTER V

THE BATTLE OF AL-ḲĀDISIYAH

'Umar sends Sa'd ibn-abi-Wakkāṣ.^ The Moslems wrote to 'Umar ibn-al-Khaṭṭāb telling him of the great number of the Persians massing against them, and asked for reinforcements. 'Umar desired to lead the razzia in person and collected an army for that purpose; but he was advised by al-'Abbās ibn-'Abd-al-Muṭṭalib and other *sheikhs* from among the Companions of the Prophet to stay at home and send out the forces and troops; and 'Umar did that. 'Ali ibn-abi-Talib advised him to go himself; but 'Umar replied, " I have made up my mind to stay." 'Umar proposed to 'Ali the idea of going; but the latter refused, upon which 'Umar wanted Sa'id ibn-Zaid ibn-'Amr ibn-Nufail al-'Adawi to go. Finally, it occurred to him to send Sa'd ibn-abi-Wakḳāṣ, which he did. The name of abu-Wakḳāṣ was Ma'lik ibn-Uhaib ibn-'Abd-Manāf ibn-Zuhrah ibn-Kilāb. Sa'd was a man of valor and a good shot. Others say that at this time Sa'id ibn-Zaid ibn-'Amr was on an expedition in Syria.

Sa'd proceeded to al-Trâḳ and stayed at ath-Tha'labiyah for three months, in the course of which all the troops overtook him. Thence he came, in the year 15, to al-'Udhaib. Al-Muthanna ibn-Ḥarithah happened to be ill at that time, and he advised Sa'd to meet the enemy between al-Ḳādisiyah and al-'Udhaib. His case soon became serious and he was carried to his clan among whom he died. Sa'd married his wife.

Rustam. According to al-Wâḳidi, al-Muthanna died before Rustam came to al-Ḳâdisiyah. This Rustam, who was from ar-Rai—or from Hamadhân as others say—came and occupied Burs from which he left for a place between al-Ḥirah and as-Sailaḥin, where he stayed for four months without trying measures or fighting with the Moslems. The Moslems, in the meantime, lay camped between al-'Udhaib and al-Ḳâdisiyah. Rustam sent ahead of him dhu-l-Ḥâjib, who camped at Ṭizanâbâdh. The "polytheists" numbered about 120,000, and were accompanied by thirty elephants, and had a great banner called Diraf sh Kâbiyân;^x while the Moslems, taken together, numbered between 9,000 and 10,000. When the Moslems were in need of fodder or food, they sent horsemen into the interior of the land who would make raids along the lower course of the Euphrates. From al-Madinah, 'Umar used to send them sheep and camels for slaughter.

Al-Mughirah reinforces Sa'd. Al-Baṣrah was built sometime between the battle of an-Nukhailah and al-Ḳâdisiyah by 'Utbaḥ ibn-Ghazwân. When 'Utbaḥ asked leave for a pilgrimage, he assigned as successor al-Mughirah ibn-Shu'bah, who was confirmed in his position by a letter from 'Umar. Before long, the charge² that was brought against al-Mughirah was brought against him, and 'Umar appointed abu-Mûsa governor of al-Baṣrah and recalled al-Mughirah to al-Madinah. Later, 'Umar sent al-Mughirah back to al-Baṣrah together with those who gave witness against him. Now, on the day of the battle of al-Ḳâdisiyah, 'Umar wrote to abu-Mûsa, ordering him to reinforce

¹or Diraf shikabiyan. In Persian: dirafsh-i-Kawiyân = the royal standard of the Sassanians; see Vullers' *Persian Dictionary*; Tabari, vol. i, p. 2175.

²Of having immoral relations with umm-Jamil, which is discussed later by al-Balâdhuri. See abu-l-Fida, vol. i, p. 163.

Sa'd; upon which abu-Mûsa sent al-Mughirah with 800 (others say 400) men. Having taken part in the battle, al-Mughirah returned to al-Madinah.

Kais reinforces Sa'd. In the meantime, 'Umar wrote to abu-'Ubaidah ibn-al-Jarrah, and he sent to the reinforcement of Sa'd Kais ibn-Hubairah ibn-al-Makshûḥ al-Murâdi, who according to some, took part in the battle of al-Ḳâdisiyah, and according to others, did not arrive until the battle was over. Kais commanded 700 men.

The battle of al-Ḳâdisiyah took place at the end of the year 16. Some say that it was 'Utbah ibn-Ghazwân who (sent al-Mughirah to the reinforcement of Sa'd, that al-Mughirah was assigned governor of al-Baṣrah only after he returned from al-Ḳâdisiyah and that 'Umar, after calling al-Mughirah back to al-Madinah because of the charge brought against him, never sent him out of al-Madinah except when he assigned him governor of al-Kûfah.

Al-'Abbâs ibn-al-Walid an-Narsi from ash-Sha'bi:—"Umar wrote to abu-'Ubaidah, " Send to al-Ḳâdisiyah Kais ibn-Makshûḥ at the head of the men he invites to join him." Kais summoned a body of men and arrived, at the head of 700 of them, to find the victory already won by Sa'd. Kais's men asked for a share in the booty. Sa'd wrote to 'Umar, who wrote back, " If Kais arrived before the burial of those that were killed, then thou shouldst give him his share."

Al-Mughxrah's interview with Rustam. Rustam asked Sa'd to send some companions of his to consult with him. Sa'd delegated al-Mughirah ibn-Shu'bah. Al-Mughirah betook himself towards Rustam's throne, in order to sit by him, but was not allowed to do so by the Persian cavalry guard [asdwirah]. Rustam said many things, among which was the following, " I have learned that ye were forced to what ye are doing by nothing but the narrow 257

means of livelihood and by poverty. We are ready to give you what will satisfy you, and to see you leave with certain things that ye choose." ¹ Al-Mughirah answered, "Allah has sent us his Prophet by following and obeying whom we were made prosperous, and he has ordered us to fight those who differ from our faith 'Until they pay tribute out of hand and in a humbled state'.² We, therefore, call thee to the worship of Allah alone and the belief in his Prophet, which if thou shouldst do, well and good; otherwise, the sword will decide between us." Rustam, snorting with anger, said, "By the sun and by the moon, the day will not break to-morrow before we kill you all." "No strength and no force but in Allah," answered al-Mughirah, and departed riding a lean horse with a sword broken at its edge and wrapped up in rags.³

'Amr and al-Ash'ath interview Rustam. 'Umar wrote to Sa'd instructing him to send to the magnate of the Persians a delegation to invite him to Islām. Accordingly, Sa'd sent 'Amr ibn-Ma'dikarib az-Zubaidi and al-Ash'ath ibn-Ḳais al-Kindi at the head of a delegation. They passed by Rustam, and on being brought before him, he asked them, "To whom are ye going?" to which they replied, "To your chief." A long conversation followed in which they said, "Our Prophet has promised us the conquest of your land," upon which Rustam called for a palm-leaf basket full of soil and said, "This is for you from our land!" 'Amr ibn-Ma'dikarib immediately arose, spread his cloak and departed, carrying in it some of the soil. When he was asked later, "Why didst thou do that?" 'Amr replied, "Because I considered it a good omen, indicating that

¹ Dinawari, p. 127; Ṭabari, vol. i, p. 2271.

² Koran, 9:29-

³ Ṭabari, vol. i, p. 2270.

their land will one day be ours, and we will take possession of it." Finally, they presented themselves before the king and invited him to Islām. The king became angry and ordered them to leave, saying, "Had ye not been envoys, I would have put you to death!" He also wrote and rebuked Rustam for sending them to him.

A Moslem forage expedition. Later, a forage expedition^x of the Moslems, headed by Zuhrah ibn-Ḥawiyah ibn-'Abdallāh ibn-Ḳatādah at-Tamimi—later as-Sa'di—(others say it was headed by Ḳatādah ibn-Ḥawiyah²), came across some Persian cavalry, which was the occasion for the final conflict. The Persians rallied to the succor of their cavalry, 258 and the Moslems to those on their expedition; and a fierce battle raged between the two. The time was an afternoon. 'Amr ibn-Ma'dikarib az-Zubaidi rushed forward and, seizing a Persian chief by the neck, lifted him to the saddle in front of him, saying [to his men], "I am abu-Thaur! Do ye as I do!" He then stabbed the nose of one of the elephants, saying, "Apply your swords to their trunks; the vulnerable point in the elephant is his trunk."

Sa'd slaps his wife. Sa'd ibn-abi-Wakḳāṣ had, for a special reason, appointed Khalid ibn-'Urfuṭāh-l-'Udhri, an ally of the banu-Zuhrah, to be commander of the army and director of the affairs of the Moslems. Sa'd lived in Ḳaṣr [tower] al-'Udhaib. His wife, Salma, daughter of Ḥafṣah of the tribe of the banu-Taimallāh ibn-Tha'labah, and formerly the wife of al-Muthanna ibn-Ḥārithah, often repeated, "O, Muthanna! But there is no more Muthanna to aid the cavalry!" Hearing that, Sa'd slapped her on the face; upon which she said, "Is it jealousy or cowardice, Sa'd?"

¹ Ar. 'allafah.

² Hajar, vol. ii, p. 23.

Abu-Mihjan in prison. Abu-Mihjan ath-Thaḳafi¹ was alienated to Bāḍi² by 'Uniar ibn-al-Khaṭṭāb in punishment for his being addicted to wine. He somehow managed to run away and followed Sa'd; he, according to al-Wāḳidi, not being one of those who had started with Sa'd. In the army of Sa'd, abu-Mihjan again drank wine on account of which Sa'd flogged and imprisoned him in al-'Udhaib tower. Here he asked Zabrah, a concubine of Sa'd, to release him that he might take part in the fight, promising to return to his fetters.⁸ She made him swear by Allah that he would do so if released. Riding on Sa'd's mare, he rushed on the Persians, pierced through their line and thrust his sword into the nose of the white elephant. Sa'd who was watching him, said, "The mare is mine; but the charge is that of abu-Mihjan." Abu-Mihjan then returned to his fetters. Others say that it was Salma, daughter of Ḥaḫṣah, who gave him the mare; but the former report is more authentic. When the question of Rustam was settled, Sa'd said to abu-Mihjan, "By Allah, I shall never punish thee for wine after seeing what I saw of thee." "As for me," answered abu-Mihjan, "by Allah, I shall never drink it again." *

The slayer of Rustam. On that day, Tulaiḥah ibn-Khuwailid al-Asadi distinguished himself in fighting, and with a blow, cut the under-helmet of al-Jālinūs, but did not injure his head. On the same occasion, Ḳais ibn-Makshūḥ turned to the people and said, "To be killed is the fate of the noble. Let not those 'uncircumcised' have more pa-

¹ Yūsuf, pp. 17-18; Mas'ūdi, vol. iv, pp. 213-219; *al-fyd al-Farid*, vol. iii, p. 407.

² Hamdāni, p. 133, 1. 22; p. 41, 1. 7: "Nāṣi'"; Yāḳūt, vol. i, p. 471; Ṭabari, vol. i, p. 2480.

³ Dinawari, p. 129.

⁴ Mas'ūdi, vol. iv, p. 219; Athir, vol. ii, p. 369.

tience or be more anxious to die than yourselves." Saying this, he rushed and fought fiercely. By Allah's help, Rustam was slain and his body was found covered with so many blows and stabs that the one who gave the fatal blow could not be determined. 'Amr ibn-Ma'dikarib, Ṭulaiḥah ibn-Khuwailid al-Asadi, Qurṭ ibn-Jammāḥ al-'Abdi and Ḍirār ibn-al-Azwar al-Asadi had all rushed at him. This Ḍirār, according to al-Wāḳidi, was killed in the battle of al-Yamāmah. Some say that Rustam was killed by Zuhair ibn-'Abd-Shams al-Bajali; others, by 'Auwām ibn-'Abd-Shams; and still others by Hilāl ibn-'Ullafah at-Taimi.¹ 259

This battle of al-Ḳâdisiyah was fought on Thursday, Friday and the night of Saturday, which last was since called "Lailat al-Harir".* The night of the battle of Şif in was also thus called.

Some say that Ḳais ibn-Makshūḥ took no part in the fight at al-Ḳâdisiyah, having arrived there after the Moslems had been through with the fighting.

Salmân ibn-Rabi'ah's part. Aḥmad ibn-Salmân al-Bâhili from certain *sheikhs*:—Salmân ibn-Rabi'ah invaded Syria in the company of abu-Umâmah aş-Şudai ibn-'Ajlân al-Bâhili, and took part in the battles fought by the Moslems there. He then went forth to al-'Irâk together with those who, under great urgency, hastened to al-Ḳâdisiyah as a reinforcement, and took part in the decisive conflict. He settled at al-Kûfah and was killed in Balanjar.

According to al-Wāḳidi, a group of Persians, planting their banner firmly in the ground, said, "We shall not leave our position until we die;" upon which Salmân ibn-Rabi'ah-1-Bâhili made an attack and killed them, carrying their banner away.

¹ Ya'kûbi, vol. ii, p. 165.

² The night of yells of pain. Caetani, vol. iii, pp. 643, 675; *Skissen*, vol. vi, p. 75; Tabari, vol. i, p. 2327.

Khalid ibn-'Urfutah's part. Sa'd sent Khalid ibn-'Urfutah at the head of the cavalry charged with pursuing the enemy. Khâlid and his men killed every one they overtook until they arrived in Burs. Here Khâlid was the guest of one, Bistâm, who treated him with kindness and loyalty. A canal that ran there was called Nahr Bistâm. Khâlid then passed through aş-Sarâh [canal] and caught up with Jâlinûs. Kathir ibn-Shihâb al-Ḥârithi charged Jâlinûs and stabbed him, and according to others, killed him. Ibn-al-Kalbi says that it was Zuhrah ibn-Ḥawiyah as-Sa'di who killed him. The former report is more authentic.

The Persians fled to al-Madâ'in, following Yazdajird [their king]. Sa'd immediately communicated with 'Umar, announcing the victory and giving the names of those who had fallen.

The Persian arrows. Abu-Raja' al-Fârisi from his grandfather:—The latter said: " I took part in the battle of al-Ḳâdisiyah when I was still a Magian. When the Arabs sent their arrows against us, we began to shout, 260 ' dük! dük!' ¹ by which we meant, spindles. These spindles, however, continued to shower upon us, until we were overwhelmed. Our archer would send the arrow from his Nâ-wakiyah bow, but it would not do more than attach itself to the garment of an Arab; whereas their arrow would tear the coat of mail and the double cuirass that we had on."

According to Hishâm ibn-al-Kalbi, the first to kill a Persian in the battle of al-Ḳâdisiyah was Rabi'ah ibn-'Uthmân ibn-Rabi'ah of the banu-Naşr ibn-Mu'âwiyah ibn-Bakr ibn-Hawâzin ibn-Manşûr.

In this battle, Sa'd ibn-'Ubaid al-Anşâri fell a martyr. 262 His death afflicted 'Umar so much that he said, " His death almost marred the joy of the victory for me."

¹ Yûsuf, p. 16: "dûs!" Cf. Ṭabari, vol. i, p. 2236.

CHAPTER VI

THE CONQUEST OF AL-MADĀ'IN

An-Nakhirkhān slain by Zuhair. After the battle of al-Ḳādisiyah, the Moslems started off, and after passing Dair [monastery] Ka'b [P],¹ they were met by an-Nakhirkhān,² who appeared at the head of a large body of men from al-Madā'in.* In the conflict that ensued, Zuhair ibn-Sulaim al-Azdi seized an-Nakhirkhān by the neck; and they both fell to the ground. Zuhair took a dagger that was in the other man's belt and cut open his abdomen, thereby putting him to death.

Bahurastr. Sa'd and the Moslems went and occupied Sâbât. They then assembled in the city of Bahurasir,⁴ which lay in the Shiḵḵ al-Kūfah [western bank of the Tigris], where they spent nine months (others say 18),⁵ during which they ate fresh dates for two seasons. The inhabitants of that city fought against them until they could offer no more resistance, at which the Moslems entered the city. When the city was thus reduced, Yazdajird ibn-Shahriyâr, the Persian king, resolved to flee and was suspended in a basket from the wall of al-Abyaḍ fort in al-Madâ'in and was therefore called by the Nabateans Barzabil [the 263

¹ Yûsuf, p. 17, 1. 8: "Dair al-Maṣāliḥ" (?).

² Tabari, in Noldeke, *Geschichte der Perser*, pp. 152-153.

³ Seleucia-Ctesiphon. Meynard, *Dictionnaire de la Perse*, p. 518.

⁴ Noldeke, *Perser*, p. 16, n. 4.

⁵ Dinawari, p. 133.

son of the basket]. Yazdajird thence left for Hūlwân¹ with the principal dignitaries of his kingdom, and carried with him the treasury of the kingdom, his precious but light² pieces of furniture, private treasury, wives and children. In the year in which he fled, plague and famine ravaged all Persia. The Moslems then crossed [the Tigris] through a ford, and took possession of the city on the eastern bank of the river.

The Arabs cross the Tigris. 'Affaḥ ibn-Muslim from abu-Wā'il:—The latter said, " When the Persians were put to flight at al-Ḳādisiyah, we pursued them. They reunited at Kutha³ and we pursued them until we reached the Tigris, at which the Moslems said, 'Why do you gaze at this small body of water? Let us wade through.'⁴ Accordingly, we waded through, and once more put the enemy to flight."

Muḥanimad ibn-Sa'd from Abān ibn-Ṣāliḥ:—When they were defeated at al-Ḳādisiyah, the fugitive Persians came to al-Madā'in. The Moslems having arrived at the Tigris, whose water was flowing higher than ever, found that the Persians had removed the ships and ferry-boats to the eastern bank and burned the bridge. Sa'd and the Moslems finding no way to cross over were greatly afflicted. At last, Sa'd chose one of the Moslems who swam across on horseback. Likewise, the other Moslems crossed on horseback and, on landing, made the owners of the ships transport the baggage. Seeing that, the Persians said, " By Allah, those we are fighting are nothing less than demons [*jinn*] !" and they took to flight.

¹ Yâkût, vol. ii, p. 312.

² Ar. *khiff*; Caetani, vol. iii, p. 724, takes it to be *khaffa* and stretches the meaning into " ma abbandonando in gran parte le sue masserizie ". Cf. Dinawari, p. 133.

³ Yakut, vol. iv, p. 318.

⁴ Text not clear. Caetani, vol. iii, p. 723.

Sabdt and ar-Rûmîyah. 'Abbâs ibn-Hishâm from 'Awânah ibn-al-Ḥakam, and abu-'Ubaidah Ma'mar ibn-al-Muthanna from abu-'Amr ibn-al-'Alâ':—Sa'd ibn-abi-Waḳḱâṣ sent at the head of the van of his army Khālīd ibn-'Ur-fūṭah, who succeeded in reducing Sabāṭ¹ before Sa'd's arrival. Khālīd proceeded and camped at ar-Rûmîyah² until its people made terms, agreeing to have those of them who wanted to leave, do so, and those who wanted to stay, stay, on condition that they offer homage and give counsel, pay *kharâj*, and act as guides for the Moslems, without entertaining any treachery against them. Sa'd [in crossing the river] found no ferry-boats, but was shown a ferry near aṣ-Ṣaiyâdin village. The horses waded through while the Persians shot them with their arrows. All the Moslems, however, escaped, and only one of them from the tribe of 264 Ṭaiyî', whose full name was Salīl ibn-Yazīd ibn-Mâlik as-Sinbisi, was killed.

Kisra's concubines. 'Abdallāh ibn-Ṣāliḥ from ash-Sha'bi:—The latter said, "In the battle of al-Madâ'in, the Moslems carried away many of Kisra's maids [concubines] who had been brought from all quarters of the world and lavishly adorned for him. My mother was one of them. On that day, too, the Moslems found camphor and, taking it for salt, put it in their cooking-pans."³

According to al-Wāḳidi, Sa'd was all done with the conquest of al-Madâ'in and Jalûlâ' in the year 16.

¹ Sometimes called 'Sabâṭ Kisra. Yakût, vol. i, p. 3; Caetani, vol. iii, p. 724, l. 4.

² Perhaps a suburb of Mada'in. Yakut, vol. ii, p. 867.

³ Dinawari, p. 134; Yusuf, p. 17.

CHAPTER VII

THE BATTLE OF JALÛLÂ'

A description of the battle. After spending several days in al-Madâ'in, the Moslems received word that Yazdajird had massed a great host, which was then at Jalûlâ', and had directed it against them. Sa'd ibn-abi-Waqqâş thereupon dispatched Hâshim ibn-'Utbah ibn-abi-Waqqâş at the head of 12,000 men to meet them. The Moslems found that the Persians, having left their families and heavy baggage at Khânîkin,¹ had dug trenches and fortified themselves, binding themselves with a pledge never to flee. Reinforcements were coming to them all the time from Hûlwân and al-Jibâl [the mountains, i. e., Media]. The Moslems, thinking it best to hasten the attack before the reinforcements became too strong, met them with Hujr ibn-'Adi-l-Kindi commanding the right wing, 'Amr ibn-Ma'dikarib commanding the cavalry and Tulaiḥah ibn-Khuwailid commanding the infantry. The Persians were on this occasion led by Khurrazâd, a brother of Rustam. The fight that ensued was the fiercest they ever had, in which arrows and lances were used until broken to pieces, and swords were applied until they were bent. Finally the Moslems altogether made one onslaught and drove the Persians from their position, **putting them to flight.** The Persians fled away and **the Moslems kept pursuing them at their very heels with fearful slaughter until darkness intervened and they had to return to their camp.**

¹ Yâ'ût, vol. ii, p. 393-

Hāshim ibn-'Utbaḥ left Jarir ibn-'Abdallāḥ in Jalūlā' with a heavy force of cavalry to act as a check between the Moslems and their enemy. Yazdajird thereupon left Hūl- 265 win.

Mahrūdh. The Moslems carried on many raids in **the** regions of as-Sawād on the east bank of the Tigris. Coming to Mahrūdh,¹ Hāshim made terms with its *dihkdn*, stipulating that the latter should pay a *jarib* of *dirhams* [?] and the former should not kill any of the men.

Ad-Daskarah. On a charge of treachery, against **the** Moslems, Hāshim put the *dihkdn* of ad-Daskarah² to death.

Al-Bandanijain. Hāshim then proceeded to al-Bandanijain,³ whose inhabitants sued for peace, agreeing to pay tax and *kharaj*. Consequently, Hāshim promised them security.

Khdniḳin. At Khāniḳin there was a small remnant of the Persians against whom Jarir ibn-'Abdallāḥ now marched and whom he put to death. Thus was no region of the Sawād Dijlah left unconquered by the Moslems or unpossessed by them.

According to Hishām ibn-al-Kalbi, the leader of the army in the battle of Jalūlā' in behalf of Sa'd was 'Amr ibn-'Utbaḥ ibn-Naufal ibn-Uḥaib ibn-'Abd-Manāf ibn--Zuhrah whose mother was 'Atikah, daughter of abu-Waḳ-kās.

After the battle of Jalūlā', Sa'd left for al-Madā'in where he gathered a host of men, and then kept on his way to the region of al-Ḥīrah.

The battle of Jalūlā' took place at the close of the year 16.

The converts. Those who embraced Islām were among others, Busbuhra—the *dihkan* of al-Falalij and an-Nahrain,

¹ Yakut, vol. iv, p. 700.

² *Ibid.*, vol. ii, p. 575; Noldeke, *Perser*, p. 295, n. 1.

³ Persian: Bandanikan; Yakut, vol. i, p. 745.

Biṣṭām ibn-Narsi—the *dihkdn* of Bâbil and Khuṭarniyah,¹ ar-Rufail—the *dihkan* of al-'Al,² and Fairuz—the *dihkan* of Nahr al-Malik³ and Kiitha. 'Umar ibn-al-Khaṭṭâb did not interfere with them but left their lands in their own hands and annulled the poll-tax they paid.

Hdshim's campaign. Abu-Mas'ûd al-Kûfi from 'Awânah's father:—Sa'd ibn-abi-Waḳḳâṣ dispatched Hâshim ibn-'Utbah ibn-abi-Waḳḳâṣ accompanied by al-Ash'ath ibn-Ḳais al-Kindi. Hashim passed through ar-Radhîanât⁴ and visited Daḳûka and Khânijâr, conquering all that region together with all the district of Bajarma. Hâshim penetrated towards Sinn Bârimma⁵ and Bawâzij al-Mulk as far as the border of Shahrazûr.

'Umar's message to Sa'd. Al-Ḥusain ibn-al-Aswad from Yazîd ibn-abi-Ḥabîb:—When Sa'd ibn-abi-Waḳḳâṣ completed the conquest of as-Sawaḍ, he received the following letter from 'Umar ibn-al-Khaṭṭâb:

" I have received thy letter in which thou statest that thy men have asked thee to divide among them whatever spoils Allah has assigned them. At the receipt of my letter, find out what possessions and horses the troops on ' horses and camels⁶ have acquired and divide that among them, after taking away one-fifth. As for the land and camels, leave them in the hands of those men who work them, so that they may be included in the stipends [pensions] of the Moslems. If thou dividest them among those present, nothing will be left for those who come after them."

¹ Yakut, vol. ii, p. 453.

² Yakat, vol. iii, p. 592.

³ *Ibid.*, vol. iv, p. 846.

⁴ *Ibid.*, vol. ii, p. 729.

⁵ *Ibid.*, vol. iii, p. 169.

⁶ Kor., §9:6.

How the land and the inhabitants of as-Sawâd should be considered. Al-Ḥusain from 'Abdallāh ibn-Ḥāzim:—The latter said, " I once asked Mujāhid regarding the land of as-Sawâd and he answered, ' It can neither be bought nor sold.' This is because it was taken by force and was not divided. It belongs to all the Moslems."

Al-Walid ibn-Ṣalīḥ from Sulaimān ibn-Yaṣār:—'Umar ibn-al-Khaṭṭāb left as-Sawâd for those who were still in men's loins and mothers' wombs [*i. e.*, posterity], considering the inhabitants *dhimmis* from whom tax should be taken on their person, and *kharaj* on their land. They are therefore *dhimmis* and cannot be sold as slaves.

The following statement was made by Sulaimān: " Al-Walid ibn-'Abd-al-Malik wanted to consider the inhabitants of as-Sawâd as having been acquired without fighting [Ar. *fai'*]; but when I told him of the position 'Umar took regarding them, Allah prevented him from doing so."

Al-Ḥusain ibn-al-Aswad from Ḥārithah ibn-Muḍarrib:—'Umar ibn-al-Khaṭṭāb, desiring to divide as-Sawâd among the Moslems, ordered that they be counted. Each Moslem had three peasants for his share. 'Umar took the advice of the Prophet's Companions, and 'Ali said, " Leave them that they may become a source of revenue and aid^x for the Moslems." Accordingly, 'Umar sent 'Uthmān ibn-Ḥunaif al-Anṣārī who assessed on each man 48, 24, or 12 [*dirhams*].

Abu-Naṣr at-Tammar from 'Ali:—The latter said, " If ye were not to strike one another on the face [have civil war] I would divide as-Sawâd among you."

Al-Ḥusain ibn-al-Aswad from 'Amir:—The people of as-Sawad have no covenant, rather they came under our control by surrender.

¹ Ar. *tnāddah*; see *on-Nihāyah*, vol. iv, p. 84.

Al-Ḥusain from ash-Sha'bi:—The latter was asked 267 whether the people of as-Sawād had a covenant, to which he replied, "At first, they had none; but when the Moslems consented to take *kharaj* from them, then they came to have one."

Al-Ḥusain from 'Amir:—The latter said, "The people of as-Sawād have no covenant."

The Magians. 'Amr an-Nākid from Ja'far ibn-Muḥammad's father:—The Emigrants had a sitting place in the mosque in which 'Umar used to discuss with them the news he received from the different regions. One day he said, "I know not how to treat the Magians;" upon which 'Abd-ar-Raḥmān ibn-'Auf rose and said, "I bear witness that the Prophet said, 'Treat them according to the same law with which ye treat the People of the Book'."

The Bajilah's share in as-Sawād. Muḥammad ibn-aṣ-Ṣabbāḥ al-Bazzāz from Ẹais ibn-'Abi-Ḥāzim:—The Bajilah tribe constituted one-fourth of the Moslems in the battle of al-Ẹādisiyah, and 'Umar had allotted them one-fourth of as-Sawād. Once when Jarir [ibn-'Abdallāh] called on 'Umar, the latter said, "Had I not been responsible for what I divide, I would leave to you the share already given; but I see that the Moslems have multiplied, so ye have to restore what ye have taken." Jarir and the others did as 'Umar said; and 'Umar offered Jarir a present of 80 *dinars*.¹

A woman of the tribe of Bajilah, called umm-Kurz, came to 'Umar and said, "My father died and his share in as-Sawād holds good. I shall never deliver it!" 'Umar turned to her and said, "But, umm-Kurz, thy people have all consented to do so." "I shall never consent," said she, "unless thou carry me on a submissive she-camel covered with

¹ Yūsuf, p. 18.

a red nappy mantle [Ar., *kqtifah*] and fill both of my hands with gold," which 'Umar did.

Al-Ḥusain from Jarir:—" 'Umar gave to the Bajilah one-quarter of as-Sawâd which they held for three years.

Ḳais said:—" Jarir ibn-'Abdallāh accompanied by 'Am-mār ibn-Yāsir called on 'Umar who said, * Had I not been 268 held responsible for what I divide, I would leave to you the shares already given; but I see now that ye ought to restore what ye have taken.' And they did, upon which 'Umar offered a present of 80 *dinārs* to Jarir."¹

According to a tradition communicated by al-Ḥasan² ibn-'Uthmān az-Ziyādi on the authority of Ḳais, 'Umar gave Jarir ibn-'Abdallāh 400 *dindrs*.

Ḥumaid ibn-ar-Rabi* from al-Ḥasan ibn-Ṣāliḥ:—" 'Umar gave the Bajilah, in exchange for the fourth of as-Sawâd they held, a stipend of 2,000 *dirhams*.

Al-Walid ibn-Ṣāliḥ from Jarir ibn-Yazid ibn-Jarir ibn-'Abdallāh's grandfather:—" 'Umar allotted to Jarir and his men one-quarter of what they had conquered in as-Sawâd. When the spoils of Jalûlâ' were brought together, Jarir demanded his quarter. Sa'd communicated the demand to 'Umar who wrote back as follows: " If Jarir wants himself considered as having with his men, fought for a pay similar to the pay of *al-Mu'alfafah Kuliibuhum**, then ye may give them their pay. If, however, they have fought in Allah's cause and will accept his remuneration, then they are part of the Moslems, having their rights and their obligations." Hearing that, Jarir said, " Truly and honestly has the 'Commander of the Believers' spoken. We do not want our quarter."

¹ Yahya ibn-Adam, pp. 29 seq,

² Dhahabi, p. 244.

³ Those whose hearts are won to Islam by special gifts. See De Goeje, *Memoire*, p. 51; Tabari, vol. i, p. 1679; Kor., 9:60.

Al-Ḥusain from Ibrāhīm an-Nakha'i:—Someone came to 'Umar ibn-al-Khaṭṭāb, saying, " I have accepted Islām and ask thee to exempt my piece from the *fond-kharāj*." to which 'Umar replied, " Thy land has been taken by force."

Khalaf ibn-Hishām al-Bazzār from Ibrāhīm at-Taimi:—When 'Umar conquered as-Sawād, the troops said to him, " Divide it among us because we have reduced it, by force through our swords." But 'Umar refused, saying, " What will then be left for those Moslems who come after you? Moreover, I am afraid that if I divide it, ye may come to be at variance with one another on account of its water." 'Umar, therefore, left the people of as-Sawād in possession of their lands, assessing a tax on their person and a fixed tax¹ on their lands which he did not divide.

A survey of as-Sawad. Al-Kasim ibn-Sallam from ash-Sha'bi:—'Umar ibn-al-Khaṭṭāb sent 'Uthmān ibn-Ḥunaif al-Anṣari to make a survey [*yamsaḥ*] of as-Sawād, which he found to be 36,000,000 *jartbs*, on every *jarib* of which he assessed one *dirhant* and one *kaḥẓ*. Al-Kāsim adds, " I heard that the *kaḥẓ* was a measure of theirs also called *ash-shāburkdn*"² According to Yahya ibn-Adam, it is equivalent to *al-makhtum al-Hajjaji*.³ 269

The tax assessed. 'Amr an-Nākid from Muḥammad ibn-'Abdallāh ath-Thaḥāfi:—'Umar assessed on every *jarxb* in as-Sawād, whether cultivated or uncultivated, provided it was accessible to water, one *dirham* and one *kaḥ is*, on every *jarib* of *raṭbah* [trefoil or clover] five *dirhams* and five *kaḥ tees*, and on every *jarib* of trees ten *dirhams* and ten *ka-*

¹ Ar. *task* or *tisk*. J. Wellhausen, *Dos Arabische Reich*, pp. 172-173. NöWeke, *Perser*, p. 241, n. 1; Caetani, vol. ii, p. 930, n. 6.

² Mawardi, pp. 272, 304.

³ Introduced through al-Hajjaj ibn-Yusuf who died in the year 90 A. H.

jâzes (palm trees not mentioned). On every man, he assessed 48, 24, or 12 *dirhams* as poll-tax.

Al-Ḳâsim ibn-Sallâm from abu-Mijlaz Lâhik ibn-Ḥumaid:—'Umar ibn-al-Khaṭṭâb assigned 'Ammâr ibn-Yâsir to act as religious head¹ for the people of al-Kûfah and to command their militia, 'Abdallâh ibn-Mas'ûd to be their *ḳâḍi* and treasurer, and 'Uthmân ibn-Ḥunaif to measure the land. To these three, he assigned each day one goat, one-half of which, together with the appendages² to be taken by 'Ammâr and the other half to be divided between the other two. 'Uthmân ibn-Ḥunaif measured the land and assessed on each *jarib* of palm trees, 10 *dirhams*; of vine trees, 10 *dirhams*; of sugar-cane, 6 *dirhams*; of wheat, 4 *dirhams*; and of barley, 2 *dirhams*. To this end, he wrote to 'Umar, who endorsed the assessments.

Al-Ḥusain ibn-al-Aswad from 'Amr ibn-Maimûn:—'Umar ibn-al-Khaṭṭâb sent Ḥudhaifah ibn-al-Yamân beyond the Tigris, and 'Uthmân ibn-Ḥunaif below the Tigris; and they assessed on every *jarib* one *ḳafis* and one *dirham*.

Al-Ḥusain from Muḥammad ibn-'Abdallâh ath-Thaḳafi:—When al-Mughirab ibn-Shu'bah was governor of as-Sawâd, he wrote, " We find here other products than wheat and barley," and mentioned Indian peas, grapes, clover³ and sesame, upon each of which he assessed 8 *dirhams* and excluded palm-trees.⁴ 270

Khalaf al-Bazzâr from al-'Aizâr ibn-Ḥuraith:—'Umar ibn-al-Khaṭṭâb assessed on one *jarib* of wheat two *dirhams* and two *jarṭbs*; on one *jarib* of barley, one *dirham*, and

¹ Ar. *ala aṣ-ṣalah*; Caetani, vol. iii, p. 756, translates: " l'autorità civile."

² Ar, *sawfyit*. Yusuf, p. 20: " *bain* " = belly.

³ Ar. *rafbah* or *rufbah* may also be applied to cucumber, melon and the like; see Caetani, vol. v, pp. 370 and 371; Yûsuf, pp. 20-22.

⁴ Cf. Adam, p. 98.

one *jwrib*; and on every two *jaribs* in the uncultivated land that can be sown, one *dirham*.

Khalaf al-Bazzâr from al-'Aizâr ibn-Ḥuraith:—'Umar assessed on one *jartb* of vine-trees 10 *dirhams*, on one *jartb* of clover, 10; of cotton, 5; on one Fârisi palm-tree, one *dirham* and if of inferior quality, one *dirham* on two trees.

'Amr an-Nâkid from abu-Mijlaz:—'Umar assessed on a *jarib* of palm-trees 8 *dirhams*.

Al-Ḥusain ibn-al-Aswad from ash-Sha'bi:—'Umar ibn-al-Khaṭṭâb sent 'Uthmân ibn-Ḥunaif * who assessed on the people of as-Sawâd 5 *dirhams* on one *jarib* of clover, and 10 *dirhams* on one *jartb* of vine-trees; but he assessed no tax on what was grown among the vines.

Al-Walid ibn-Ṣalîḥ from al-Miswar ibn-Rifâ'ah:—'Umar ibn-'Abd-al-'Aziz said that the *kharaj* of as-Sawâd in the time of 'Umar ibn-al-Khaṭṭâb was 100,000,000 *dirhams*; but in the time of al-Ḥajjâj, it amounted to 40,000,000.

Al-Walid from Aiyûb ibn-abi-Umâmah ibn-Sahl ibn-Ḥunaif's father.—'Uthmân ibn-Ḥunaif put seals around the necks² of 550,000 of the "uncircumcised", and the *kharaj* during his governorship amounted to 100,000,000. 271

Al-Walid ibn-Ṣalîḥ from Mus'ab ibn-Yazid abu-Zaid al-Ansari's father:—"The latter said, " 'Ali-ibn-abi-Talib sent me to the land irrigated by the Euphrates, mentioning different cantons and villages, and naming Nahr al-Malik³ Kûtha, Bahurasir, ar-Rûmakân, Nahr Jaubar, Nahr Durkîṭ and al-Bihḡubadlîfat. He ordered me to assess on every *jarib* of wheat, if thickly sown, one *dirham* and a half and one *sa'*; if thinly sown, two-thirds of a *dirham* and if not so

¹ Ya'kûbi, vol. ii, pp. 173-175.

² Yusuf, p. 73, 1. 12-16; Caetani, vol. v, pp. 371-372.

³ Yakut, vol. iv, p. 846.

thickly or thinly sown one *dirham*; and on barley, one-half of that. He also ordered me to assess on the gardens that include palm-trees and other kinds, 10 *dirhams* per *jarib*; on one *jarib* of vine-trees, if its trees had been planted for three full years and a part of the fourth, and if it bears fruit, ten *dirhams*, with nothing on palm-trees that are outside the villages and the fruits of which are eaten by the passers-by. On vegetables, including cucumbers, grains, sesame and cotton, he ordered me not to assess anything. On those landlords [*dihkâns*] who ride mules and wear rings of gold around their feet, he ordered me to assess 48 *dirhams* each; and on those of them who are merchants of medium means, 24 *dirhams* per annum each; but on the farmers and the rest of them, 12 *dirhams* each."

Ḥumaid ibn-ar-Rabi' from al-Ḥasan ibn-Ṣâliḥ:—The latter said, "I asked al-Ḥasan, 'What are those different rates of assessed land-tax [*ṭask*]?' And he replied, 'They, one after the other, have been assessed according to the nearness and distance of the land from the markets^x and the drinking places in the river [*furaq*].' Yahya ibn-Adam says, 'The Moslems of as-Sawâd asked al-Manṣûr towards the end of his caliphate to introduce the system by which they turn over to the authorities as tax a part of the produce of the land;² but he died before the system was introduced. Later, by al-Mahdi's orders, the system was introduced in all places with the exception of 'Aḳabat Ḥulwân.' "

¹Mâwardi, p. 306, l. 12.

²Ar. *mufcḍsamah*, as contrasted with *miṣqḥah*, is the system of land tenure by which the *kharâj* is levied on the produce and not the area, and is from one-tenth to one-half of the produce of the lands. Cf. Mâwardi, p. 260; De Goeje's *Balâdhuri* "Glossarium", pp. 86-87; ibn-Ṭiktaka, p. 215, l. 16, p. 260, l. 5; Berchem, *La Propriete Territoriale*, p. 45.

The survey of Hudhaifah. 'Abdallah ibn-Sa'īh al-'Ijlī from certain authorities:—Hudhaifah who measured the surface of the land irrigated by the Tigris, died at al-Ma-dâ'in. The *Ḳanâṭir Hudhaifah* [arches of Hudhaifah] are named after him, because he camped near them; but others say because he renewed them. His cubit [Ar. *dhira'*], like that of ibn-Ḥunaif, is the length of a man's arm, hand and thumb, stretched out. When the inhabitants of as-Sawâd had the system of *kharāj* proportioned to the produce of the land, after they had that based on the area [*fniṣḍḥah*], one of the officials said: "The tithe levied on the fiefs was a tenth which was not equivalent [?] to one-fifth of the half levied on the *istdns* [administrative districts]. Therefore, it is necessary that there should be levied on the *jarib* of the fiefs subject to the area [*miṣḍḥah*] system of *kharāj* also one-fifth of what is levied on the *jarib* of the *istdns* [?]." ¹ Such was the case.

Abu-'Ubaid from Maimûn ibn-Mihṛan:—'Umar sent Hudhaifah and ibn-Ḥunaif to Khânīḳin, which was one of the first places they conquered; and after they attached seals to the necks of the *dhimmis*, they collected its *kharāj*.

Lands confiscated by 'Umar. Al-Ḥusain ibn-al-Aswad from 'Abd-al-Malik ibn-abī-Ḥurrah's father:—The latter said, " 'Umar ibn-al-Khaṭṭāb confiscated for himself ten pieces of land in as-Sawâd of which I remember seven, the remaining three having slipped me. The lands he confiscated were (i) a piece covered with woods; (2) one covered with marshes; (3) one belonging to king Kisra; (4) all of Dair Yazid;² (5) the land of those who were killed during the war; (6) the land of those who fled the country.

¹ Cactani, vol. v, p. 374; Muḳaddasi, p. 133.

² Caetani, vol. v, p. 373, gives it "dayr mubad (?nel testo: barid)", Cf. Yūsuf, p. 32, 1. 20.

This state of affairs lasted until the register was burned in the days of al-Ḥajjāj ibn-Yūsuf, upon which the people seized the [domanial] land bordering on their property."¹ 273

Abu-'Abd-ar-Raḥmān al-Ju'fi from 'Abd-al-Malik ibn-abi-Ḥurrah's father:—'Umar ibn-al-Khaṭṭāb confiscated in as-Sawād the land of those who were killed during the war, the land of those who fled the country, all the land of king Kisra, all the land belonging to Kisra's family, every swampy place, all Dair Yazid and all the land that was appropriated by Kisra for himself. Thus, the value of what 'Umar took amounted to 7,000,000 *dirhams*. In the battle of [Dair] al-Jamfajim, the people burnt the register and every one of them seized what bordered on his land.

Fiefs assigned by 'Uthrn̄dn. Al-Ḥusain and 'Amr an-Nāḳid from Mūsa ibn-Ṭalḥah:—'Uthmān assigned as fief to 'Abdallāh ibn-Mas'ūd a piece of land in an-Nahrain; to 'Ammār ibn-Yāsir, Asbina;² to Khabbāb ibn-al-Aratt, Sa'naba; and to Sa'd [ibn-abi-Waḳḳās] the village of Hurmuz.

'Abdallāh ibn-Ṣāliḥ al-'Ijli from ash-Sha'bi:—'Uthmān ibn-'Affān assigned as fief to Ṭalḥah ibn-'Ubaidallāh an-Nashāstaj;³ and to Usāmah ibn-Zaid, a piece of land which he later sold.

Shaibān ibn-Farrūkh from Mūsa ibn-Ṭalḥah:—'Uthmān ibn-'Affān gave fiefs to five of the Companions of the Prophet: 'Abdallāh ibn-Mas'ūd, Sa'd ibn-Mālik az-Zuhri, az-Zubair ibn-al-'Auwām,⁴ Khabbāb ibn-al-xAratt and Usāmah ibn-Zaid.⁵ Mūsa ibn-Ṭalḥah adds, "I noticed that ibn-

¹ Athir, vol. ii, p. 407; Adam, pp. 45-46.

² Yūsuf, p. 25, l. 9: "Istiniya."

³ Yakut, vol. iv, p. 783.

⁴ Ibn-Sa'd, vol. iii¹, pp. 75-77-

⁵ Cf. Ya'kubi, vol. ii, p. 202, l. 4.

Mas'ûd and Sa'd, who were my neighbors, used to cultivate their lands for one-third and one-fourth [of the produce]."

Al-Walid ibn-Ṣalīḥ from Mûsa ibn-Ṭalḥah:—The first one to give out al-'Irâḳ in fiefs was 'Uthmân ibn-'Affân who gave out pieces of land appropriated by Kisra, and others evacuated by their owners. Thus, he assigned to Ṭalḥah as fief an-Nashâtaj; to Wâ'il ibn-Ḥujr al-Ḥaḍrami, the land bordering on Zurârah's; to Khabbâb ibn-al-Aratt, Asbina; to 'Adi ibn-Ḥatim at-Ta'i, ar-Rauhâ, to Khâlid ibn-'Urfutah, a piece of land near Ḥammâm [bath] A'yan; to al-Ash'ath ibn-Ḳais al-Kindi, Ṭizanâbâdh; and to Jarir ibn-'Abdallâh al-Bajali, his land on the bank of the Euphrates. 274

Ajamat Burs. Al-Ḥusain ibn-al-Aswad from al-Ḥasan ibn-Ṣalīḥ:—The latter said, "I was informed that 'Ali assessed on the owners of Ajamat [forest] Burs 4,000 *dirhams*; and to that end, he wrote them a statement on a piece of parchment.¹

I was told by Aḥmad ibn-Ḥammâd al-Kûfi that Ajamat Burs lies in the vicinity of the Namrûdh [Nimrod] palace in Bâbil [Babylon]. In this forest, there is a precipice of great depth, which, according to some, is a well from the soil of which the bricks of the palace were made, and which, according to others, is a landslide.

Nahr Sa'd. I learnt from abu-Mas'ud and others that the landlords [*dihkdns*] of al-Anbâr asked Sa'd ibn-abi-Waḳḳâs to dig for them a canal which they had previously asked the Persian magnate [king] to dig² for them. Sa'd wrote to Sa'd ibn-'Amr ibn-Ḥarâm, ordering him to dig the canal for them. Accordingly, they dug until they reached a mountain which they could not cut through, upon

¹ Adam, p. 18.

² Cf. Mas'ûdi, vol. i, p. 225.

which they gave it up. But when al-Ḥajjāj became governor of al-'Irāq, he gathered workmen from all regions, and said to his superintendents, "Take note of what one of the diggers eats per day. If it is the weight of what he digs out, then continue the work." Thus, they spent money¹ on it until it was completed. The mountain excavated was therefore named after al-Ḥajjāj; but the canal, after Sa'd ibn-'Amr ibn-Ḥarām.²

Nahr Maḥdūd. Al-Khaizurān, the mother of the caliphs, [*umm-al-khulafā'*] ordered that the canal known by the name of Maḥdūd be dug; and she gave it the name of ar-Raiyān.³ Her superintendent over the work had divided it into sections, put limits for every section, and put it in charge of a group of men to dig; hence the name Maḥdūd [*i. e., limited*].

Nahr Shaila. As for the canal known by the name of Shaila, it is claimed by the banu-Shaila ibn-Farrukhzādān al-Marwazi that Šabūr [Persian king] had dug it out for their grandfather when he sent him to guard the frontier of the dominion at Nighya in the canton of al-Anbār. According to others, however, the canal was so called after one, Shaila, who made a contract for digging the canal in the days of the caliph al-Manṣūr; the canal being old but buried, al-Manṣūr ordered that it be excavated. Before the work was brought to an end, al-Manṣūr died and the work was completed in the caliphate of al-Mahdi. According to others, al-Manṣūr ordered that a mouth [only] be dug for the canal above its old mouth; but he did not complete the work. Al-Mahdi completed it.

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¹ Cf. Caetani, vol. iii, p. 864.

² Cf. Marasid, vol. iii, p. 248.

³ Marasid, vol. iii, p. 48: "al-Marban."

CHAPTER VIII

THE FOUNDING OF AL-KÛFAH

Al-Kufāh chosen. Muḥammad ibn-Sa'd from 'Abd-al-Ḥamid ibn-Ja'far and others:—'Umar ibn-al-Khaṭṭāb wrote to Sa'd ibn-abi-Waḳḳāṣ ordering him to adopt for the Moslems a place to which they could emigrate, and which they could use as a meeting place [*kairawdn*], provided that between him ['Umar] and the Moslems, no sea should intervene. Accordingly, Sa'd came to al-Anbār¹ with the idea of occupying it. Here, however, flies were so numerous, that Sa'd had to move to another place, which proved to be unsatisfactory, and therefore he moved to al-Kûfah which he divided into lots, giving the houses as fiefs and settling the different tribes in their quarters. He also erected its mosque. All this took place in the year 17.

Sûk Ḥakamah. The following was communicated to me by 'Alī ibn-al-Mughirah-1-Athram, on the authority of *sheikhs* from al-Kûfah:—When Sa'd ibn-abi-Waḳḳāṣ was through with the battle of al-Ḳâdisiyah, he went to al-Madâ'in, made terms with the inhabitants of ar-Rûmīyah and Bahurasir, reduced al-Madâ'in,² Asbânbur² and Kurabandadh³ and settled his troops in them. The troops occupied these places. Subsequently, Sa'd was ordered [by 'Umar] to remove them; and so he removed them to Sûk Ḥakamah, others say to Kuwaifah on this side of al-Kûfah. Ac-

¹ Dinawari, p. 131.

² The Arabic and Persian names of Ctesiphon; Yaḳūṭ, vol. i, p. 237.

³ Perhaps a quarter in Ctesiphon; Caetani, vol. iii, p. 848.

cording to al-Athram, the word *takauwuf*¹ means " the reunion of people". Others say that circular places when sandy are called *kūfah*; and still others call the land rich in pebbles, mud and sand, *kūfah*.

Mosquitoes in al-Mada'in. It is stated that when the Moslems in al-Mada'in were attacked by the mosquitoes, Sa'd wrote to 'Umar telling him that they were badly affected by them; in answer to which 'Umar wrote back, 276 " Arabs are like camels; whatever is good for the camels is good for them. Choose for them, therefore, a habitable place; and let no sea intervene between them and me." The determining of the dwelling-place was entrusted to abu-1-Haiyâj al-Asadi 'Amr ibn-Mâlik ibn-Junâdah.

Al-Kūfah founded. Then 'Abd al-Masih ibn-Buḡailah presented himself before Sa'd and said to him, " I can point out to thee a site which is outside the waterless desert, and higher than the muddy places where mosquitoes abound."² Saying this, he pointed out the site of al-Kūfah which was then called Sūristân. When Sa'd arrived on the spot destined to be the site of the mosque, a man shot, by his orders, an arrow towards the *ḡiblah*, another towards the north, another to the south, a fourth to the east, and marked the spots where the arrows fell. Sa'd then established the mosque and the governor's residence on the spot where the man who shot the arrows had stood, fencing in all the space around that spot. He then drew lots with two arrows between the tribe of Nizar and the tribes of al-Yaman, promising the left side, which was the better of the two, to the one whose arrow was drawn first. The people of al-Yaman had theirs first; and they were, therefore, allotted the pieces on the east side. The pieces allotted to the Nizār fell on

¹ From which noun Kūfah comes.

² Cf. Ṭabari, vol. i, p. 2389.

the west side beyond the boundaries fixed for the mosque, leaving what was fenced in within the marks for the mosque and the governor's residence. Later, al-Mughirah ibn-Shu'bah enlarged the mosque; and Ziyâd¹ [ibn-Abihi] rebuilt it strongly and rebuilt the governor's residence. Ziyâd often repeated, " On every one of the pillars of the mosque at al-Kûf ah, I spent 1,800 [dirhams]" Another building was established by 'Amr ibn-Hûraith al-Makhzûmi, whom Ziyâd used to leave in his place over al-Kûfah whenever he absented himself in al-Baṣrah. Ziyâd's agents erected many buildings which made the place crowded and thickly set.²

The lane called Kuḡâḡ 'Amr in al-Kûfah takes its name from the banu-'Amr ibn-Hûraith ibn-'Amr ibn-'Uthmân ibn-'Abdallâh ibn-'Umar ibn-Makhzûm ibn-Yaḡazah.

The Yatnanites. Wahb ibn-Baḡiyah-1-Wâṣiṭi from ash-Sha'bi:—The latter said, " We (the Yamanites) were 12,000 men; the Nizâr were 8,000; from which you can easily see that we constituted the majority of the settlers 277 of al-Kûfah. Our arrow went to the east side of the mosque. That is why we hold the pieces we now hold."

The mosque. 'Ali ibn-Muḡammad al-MadS.'ini from Maslamah ibn-Muḡârib and others:—Al-Mughirah enlarged the mosque' of al-Kûfah and rebuilt it. Ziyâd later enlarged it still more. Pebbles were spread in this mosque and in that of al-Baṣrah, because when people prayed their hands were covered with dust, which they used to remove by clapping their hands. This made Ziyâd say, " I am afraid that in course of time, the clapping of hands will be taken for a part of the religious ceremony." When he, therefore, en-

¹ Yâ'ût, vol. iv, pp. 323-324.

* Athir, vol. ii, pp. 410 seq.

¹ Hamadhâni, pp. 173-174.

larged the mosque and added to it, he ordered that pebbles be strewn in the courtyard of the mosque. The overseers of the work used to oppress those who gathered the pebbles, saying, "Bring us only this kind which we show you", choosing special samples, and asking for similar ones. By such means, they enriched themselves. Hence, the saying, "It is good to be in authority even over stones."¹ This saying, however, is, according to al-Athram, explained by abu-'Ubaidah by the fact that al-Ḥajjāj ibn-'Atik ath-Thaḳafi, or his son, had charge of cutting the pillars for the al-Baṣ-rah mosque from Jabal al-Ahwāz where he discovered a mine. This gave rise to the expression: "It is good to be in authority even over stones."

Abu-'Ubaidah states that the colonization of al-Kūfah took place in the year 18.

Ziyād took for himself in the al-Kūfah mosque a *rnaḳṣû-rah* which afterwards was renewed by Khalīd ibn-'Abdallāh al-Ḳasri.

The version of al-Haitham. Ḥafs ibn-'Umar al-'Umari from al-Haitham ibn-'Adī aṭ-Ṭā'i:—After having settled in al-Madā'in, planned it out and established a mosque, the Moslems found the place too dirty and productive of pestilence. Sa'd ibn-abi-Waḳḳāṣ communicated the fact to 'Umar who wrote back that they should move westward. Sa'd came to Kuwaifah ibn-'Umar, but finding the water all around it, the Moslems left it and came to the site on which al-Kūfah now stands. They hit on the ridge called Khadd al-'Adhrā' [the virgin's cheek] on which lavender, daisies, broom-plants [*shih* and *kaishûm*] and poppies grew. On this site, they established themselves.

I was told by a Kufite *sheikh* that the region between al-Kūfah and al-Ḥirah was known by the name of al- 278 Miltât.

¹ Freytag, vol. ii, p. 917, n. 47.

The house of 'Abd-al-Malik ibn-'Umar was used for entertaining guests, 'Umar having ordered that some house be put to that use for those who came from the different provinces.

Charges against Sa'd. A1-' Abbaṣ ibn-Hishām al-Kalbi from Muḥammad ibn-Iṣḥāk:—Sa'd ibn-abi-Waḳḳāṣ made a wooden door for his mansion which he surrounded with a fence of reeds. 'Umar ibn-al-Khaṭṭāb sent Muḥammad ibn-Maslamah-1-Anṣārī who set fire to the door and fence, and made Sa'd leader in the mosques of al-Kūfah where nothing but good was spoken of him.

Al-'Abbās ibn-al-Walid an-Narsi and Ibrahīm al-'Allāf al-Baṣrī from Jābir ibn-Samurah:—The people of al-Kūfah reported Sa'd ibn-abi-Waḳḳāṣ to 'Umar on the ground that he did not lead properly in prayers. In answer to the charge, Sa'd said, " As for me, I have always followed the prayer of the Prophet and never deviated from it. In the first two [prostrations] I repeat prayer slowly, in the last two, quickly." * "That was what was thought of thee, abu-Iṣḥāk," said 'Umar. 'Umar then sent certain men to inquire in al-Kūfah regarding Sa'd, about whom nothing but good was told in the different mosques, until they came to the mosque of the banu-'Abs. Here someone called abu-Sa'dah said, " As for Sa'd, he does not divide shares equally, nor judge cases justly." Hearing this, Sa'd exclaimed, " O God, if he is telling a lie, make his age long, perpetuate his poverty, take away his eyesight and expose him to troubles! " 'Abd-al-Malik said, " I later saw abu-Sa'dah intercepting the way of the maids in the streets; and when somebody asked him, ' How are you, abu-Sa'dah?' he always replied, ' I am old and crazed, being afflicted with the curse of Sa'd V

¹ Bukhārī, vol. i, p. 195; Zamakhshari, *Fā'ik*, vol. i, p. 212.

In another tradition transmitted by al-'Abbâs an-Narsi, Sa'd made the following petition, regarding the people of al-Kûf ah: " O God, let no ruler be satisfied with them, and let them be never satisfied with a ruler! "

I wâs informed by al-'Abbâs an-Narsi that al-Mukhtâr ibn-abi-'Ubaid, or someone else, said, " To love the people of al-Kûfah is honor; and to hate them is destruction."

Al-Ḥasan ibn-'Uthmân az-Ziyâdi from ash-Sha'bi:—
After the victory of al-Ḳâdisiyah, 'Amr ibn-Ma'dikarib 279
visited 'Umar ibn-al-Khaṭṭâb and was asked by him about Sa'd and whether the people were satisfied with him. 'Amr gave the following answer, " I left him laying up for them as an ant lays up, having as much sympathy with them as a kind mother. In his love of dates, he is an Arab; in the collection of taxes, he is Nabatean. He divides shares equitably, judges cases justly and leads the bands successfully." " It looks," said 'Umar, "as if ye both have agreed to compensate each other with praise (Sa'd having before written to 'Umar in commendation of 'Amr)." " No, ' Commander of the Believers ',' answered 'Amr, " I rather said what I knew." " Well, 'Amr," said 'Umar, " describe war." " It is bitter in taste when waged. He, who perseveres in it, becomes known; but he who grows weak, perishes."—" Describe the arms."—" Ask me about whichever thou wantest."—"The lancet?"—"It is a brother which may betray thee."—" The arrows? "—" Arrows are messengers of death which either err or hit."—" The shield?"—" That is the defense which has most to suffer."—" The coat of mail?"—" Something that keeps the horseman busy; a nuisance for the footman; but in all cases, a strong protection."—" The sword?"—" May it be the cause of thy death!"—"Thy death!"—"The fever has abased me to thee." ^x

¹ A proverb applied to the case of abasement on the occasion of need. Lane's " Dictionary " s. v. *adra'a*.

'Umar appoints 'Ammdr and then al-Mughirah. At last, 'Umar dismissed Sa'd and appointed 'Ammâr ibn-Yâsir. A complaint was made against 'Ammâr to the effect that he was weak and knew nothing about politics. He was therefore dismissed after holding the office of governor over al-Kûfah for one year and nine months. In this connection, 'Umar remarked, "What am I to do with the people of al-Kûfah? If I appoint a strong man over them, they attribute transgression to him; and if a weak man, they despise him." * Calling al-Mughirah ibn-Shu'bah, he asked him, "Wouldst thou commit again what thou didst once commit, if I should assign thee over al-Kûfah?" And al-Mughirah answered, "No." Al-Mughirah went to al-Madinah, after the conquest of al-Kâdisiyah, and was appointed by 'Umar over al-Kûfah, which position he held until 'Umar's death.

Sa'd, then al-Walid, then Sa'id as governors. Then came 'Uthmân ibn-'Affan and appointed over al-Kûfah Sa'd; but later dismissed him and appointed al-Walid ibn-'Uqbah ibn-abi-Mu'ait ibn-abi-'Amr ibn-Umaiyyah. When al-Walid visited Sa'd, the latter said, "Either thou hast become intelligent after me, or I have become foolish after thee." Al-Walid was later dismissed and Sa'id ibn-al-A'ṣi ibn-Sa'id 28c ibn-al-A'ṣi ibn-Umaiyyah was nominated to his place.

Persians unite with the Arabs. Abu-Mas'ûd al-Kûfi from Mis'ar ibn-Kidâm:—In the battle of al-Ḳâdisiyah, Rustam led 4,000 men called Jund [army] Shahânsahâ, who asked for peace provided they be allowed to settle wherever they wanted, be confederates with whomever they wanted and receive soldiers' stipends. Their request having been granted, they united in a confederacy with Zuhrah

¹*Ikat* vol. iii, p. 360; Hamadhani, p. 184; Kazwini, *Athar al-Bilad*, p. 167.

ibn-Ḥawiyah as-Sa'di of the banu-Tamim. Sa'd [ibn-abi-Waḳḳâṣ] allowed them to settle where they chose, and assigned 1,000,000 *dirhams* for stipends. Their chief [*naḳib*] was one of them called Dailam;¹ hence the name of the place Ḥamra' Dailam. Later Ziyaḍ [ibn-Abihi], following the orders of Mu'âwiyah, sent some of them to Syria where they are called al-Furs [Persians], others to al-Baṣrah where they were combined with the Asâwirah [Persian cavalry].

According to abu-Mas'ûd, the Arabs call the non-Arabs Ḥamrâ' [the red], and would say, "I came from Ḥamrâ' Dailam," as they would say, "I came from Juhainah" or some other place. Abu-Mas'ûd adds, "I heard someone say that these Asâwirah lived near ad-Dailam and when they were attacked by the Moslems in Ḳazwin, they accepted Islâm on the same terms as the Asâwirah of al-Baṣrah. Then they came to al-Kûfah and settled in it."

According to al-Madâ'ini, Abarwiz brought from ad-Dailam 4,000 men who acted as his servants and escort, which position they held until the Arab invasion. They then took part in the battle of al-Ḳâdisiyah under Rustam. When Rustam was killed and the Magians were defeated, they withdrew, saying, "We are different from those others [*i. e.*, Arabs]; we have no refuge, and have already left a bad impression on the Moslems. Let us then adopt their faith, and we will be strengthened by them." Having deserted to the Moslem camp, Sa'd wanted to know the cause; and al-Mughirah ibn-Shu'bah asked them about it. Thus, they presented their case, saying, "We will adopt your faith." Al-Mughirahs^Sirie back to Sa'd and told him about it. Sa'd promised them security; and they accepted Islâm. They witnessed the conquest of al-Ma-

¹" Dilam " in Persian.

dâ'in under Sa'd and the conquest of Jalûlâ'; after which they returned to al-Kûfah where they settled with the Moslems.

Places of interest and the persons after whom they are named.¹ The Jabbânât [cemetery] as-Sabi', after a son of as-Sabi* ibn-Sabu' ibn-Şa'b al-Hamdâni.

The Şaĥrâ [desert] Uthair,² after Uthair of the banu- 28D
Asad.

The Dukkân [shop] 'Abd-al-Ĥamid, after 'Abd-al-Ĥamid ibn-'Abd-ar-Raĥmân ibn-Zaid ibn-al-Khaţţâb, the 'dmil of 'Umar ibn-'Abd-al-'Aziz over al-Kûfah.

The Saĥrâ bani-Ķirâr after the banu-Ķirâr ibn-Tha'labah. . . . ibn-Nizâr.

Dâr ar-Rûmiyyin was a dunghill where the inhabitants of al-Kûfah cast their rubbish and which was taken as fief from Yazid ibn-'Abd-al-Malik by 'Anbasah ibn-Sa'id ibn-al-Aşî, who removed the soil in it for 150,000 *dirhams*.

The Sûĥ [market] Yûsuf in al-Ĥirah, after Yiisuf ibn-'Umar . . . ath-Thaĥafi.

Ĥammâm [bath] A'yan, after A'yan, a freedman of Sa'd ibn-abi-Waĥĥâş.

Bi'at [church] bani-Mâzin in al-Ĥirah, after some of al-Azd of Ghassân.

Hammam 'Umar, after Umar ibn-Sa'd ibn-abi-Waĥĥâş.

Shahârsûĵ Bajilah in al-Kûfah, after the banu-Bajlah.³

Jabbânât 'Arzam, after a certain 'Arzam, who used to 282
shake in it milk in a skin [so that its butter might come forth].

Jabbânât Bishr, after Bishr ibn-Rabi'ah . . . ibn-Ķu-mair al-Khuth'ami.

Zurarah, after Zurarah ibn-Yazid . . . ibn-Şa'sa'ah.

¹ The following list is a shortened form of the original.

² Dhahabi, pp. 5-6.

³ Yakut, vol. iii, p. 338; Hamadhani, p. 182; *Marasid*, vol. ii, p. 135.

Dâr [house] Ḥukaim in al-Kûfah, after Ḥukaim ibn-Sa'd ibn-Thaur al-Bukâ'i.

Ḳaşr [castle] Muḳâtil, after Muḳâtil ibn-Ḥassân¹ . . . of the banu-Amru'i-1-Ḳais.

As-Sawâdiyah² in al-Kûfah, after Sawâd ibn-Zaid ibn-'Adi. . . . 283

Ḳaryat [village] abi-Sa'labah on the Euphrates, after Ṣalâbah ibn-Mâlik ibn-Ṭâriḳ. . . .

Aḳsâs Mâlik, after Mâlik ibn-Ḳais . . . ibn-Nizâr.

Dair [monastery] al-A'war, after one of the Iyâd of the banu-Umaiyyah.

Dair Ḳurrah after Ḳurrah of the banu-Umaiyyah ibn-Ḥudhâfah.

Dair as-Sawa, after the same banu-Umaiyyah.

Dair al-Jamâjim, after the Iyâd tribe who in a battle with the banu-Bahrâ' and the banu-1-Ḳain lost many who were buried there and whose skulls [*jamdjim*] were later excavated as one was digging in the ground.

Dair Ka'b, after the Iyâd.

Dair Hind, after the mother of 'Amr ibn-Hind.

Dâr Ḳumâm, after the daughter of al-Ḥârith ibn-Hâ- 284
ni' al-Kindi.

Bi'at bani-'Adi, after the banu-'Adi ibn-adh-Dhumail of the Lakhm.

Ṭizânâbâdh, after ad-Ḍaizan ibn-Mu'a'wiyah ibn-al-'Abid as-Salihi.

Masjid [mosque] Simâk in al-Kûfah, after Simâk ibn-Makhramah ibn-Ḥumain al-Asadi. . . .

Maḥallat [quarter] bani-Shaiṭân, after Shaiṭân ibn-Zu-hair³ . . . ibn-Tamim.

¹ *Kamus*, vol. iv, p. 36, 1. 22: " Haiyan."

² "Sauwariyah" in Hamadhani, p. 182; cf. *Taj al-Arus*, vol. ii, p. 390; *Yâkût*, vol. iii, p. 180.

³ "Zubair" in *Yakut*, vol. iii, p. 356, 1. 12; cf. *Hajar*, vol. i, p. 585.

The site of Dâr 'tsa ibn-Mûsa belonged to al-'Alâ' ibn-'Abd-ar-Rahmân . . . ibn-'Abd-Manâf.

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There is a path in al-Kûfah named after ' Ami rah ibn-Shihâb. . . .

Şahrâ' Shabath, after Shabath ibn-Rib'i ar-Riyâhi of the banu-Tamim.

Dâr Hujair in al-Kûfah, after Hujair ibn-al-Ja'd al-Jumahî.

Bi'r [well] al-Mubârik [Mubarak ?], after al-Mubârik [Mubarak ?] ibn-'Ikrimah ibn-Humairi [Himyari PJ-1-Ju'fi.

Raĥa [hand-mill] 'Umârah, after 'Umârah ibn-'Uqbah . . . ibn-Umaiya.

Jabbânat Salîm, after Salîm ibn-'Ammâr . . . ibn-Hawâzin.

Şahrâ' Albardakht, after the poet Albardakht aĥ-Ďabbi.

Masjid bani-'Anz, after the banu-'Anz ibn-Wâ'il ibn-Kâsiĥ.

Masjid bani-Jadhimah, after the banu-Jadhimah ibn-Mâlik ibn-Naşr . . . ibn-Asad.

There is a mosque in al-Kûfah named after the banu-1-Makâşif.

Masjid bani-Bahdalah, after the banu-Bahdalah ibn-al-Mithl ibn-Mu'awiyah of the Kindah.

Bi'r al-Ja'd in al-Kûfah, after al-Ja'd, a freedman of Hamdân.

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Dâr abi-Artât, after Artât ibn-Mâlik al-Bajali.

Dar al-Muĥaţĥa', after al-Muĥaţĥa' ibn-Sunain al-Kalbi.

Ķaşr al-'Adasiyin at the extremity of al-Ħirah, after the banu-'Ammâr ibn-'Abd-al-Masiĥ. . . .

The cathedral mosque in al-Kûfah was built with material taken from the ruins of the castles in al-Ħirah that belonged to the al-Mundhir clan, the price of that material constituting a part of the tax paid by the people of al-Ħirah.

Sikkat al-Barid [post-office] in al-Kûfah was once a

church built by Khâlid ibn-'Abdallâh . . . of the Bajilah for his mother, who was a Christian.

Khâlid built shops, dug the canal called al-Jâmi', and erected the Kaṣr Khâlid.

Sûk Asad, after Asad ibn-'Abdallâh, Khâlid's brother.

Qanṭarat [arch] al-Kûfah was built by 'Umar ibn-Hubairah, and later repaired by Khâlid and others.

Al-Hdshimiyâh. The following tradition was transmitted to me by abu-Mas'ûd and others:—Yazid ibn-'Umar ibn-Hubairah laid out a city in al-Kufah on the Euphrates and occupied it before it was fully completed. He then received a letter from Marwân, ordering him to avoid the neighborhood of the people of al-Kûfah; and he, therefore, left it and built the castle known by the name of Kaṣr ibn-Hubairah near the Sûra bridge. 287

When caliph abu-l-'Abbâs came to power, he occupied this city, completed the erection of certain mansions [*maq-ṣûrahs*] defended by walls in it, established new buildings and called it al-Hâshimiyah. People in general called it by its old name after ibn-Hubairah; and abu-l-'Abbâs making the remark, "I see that the name of ibn-Hubairah will always cling to it", gave it up and established on a site opposite to it another city by the name of al-Hâshimiyah. After residing there for some time, he decided to settle in al-Anbâr, where he built his well-known city* in which he was buried.

Madimt as-Salâm. When abu-Ja'far al-Manṣûr became caliph, he occupied the city of al-Hâshimiyah in al-Kûfah after completing its erection, enlarging it and preparing it according to his own idea. Later, he abandoned it in favor of Baghdâdh, where he built his city. He founded Baghdâdh and called it Madinat as-Salâm,² and repaired its old

¹ Le Strange, *Baghdad*, pp. 5-6.

² "The city of peace." Le Strange, p. 10.

wall which begins at the Tigris and ends at aş-Şarât [canal].

It was in this al-Hâshimiyah that al-Manşûr imprisoned 'Abdallâh ibn-Ḥasan ibn-Ḥasan ibn-'Alī ibn-abi-Ṭālib because of his two sons Muḥammad and Ibrâhim; and it was here that he was buried.

Ar-Rusdfah. Al-Manşûr built in al-Kūfah ar-Ruṣâfah [causeway] and by his orders, his freedman abu-1-Khaṣīb Marzûk built for him on an old foundation the castle that bears his name: abu-1-Khaṣīb. Others say that abu-1-Khaṣīb built the castle for himself; and al-Manşûr used to visit him in it.

Al-Khawarnak. As for al-Khawarnak, it was an old Persian castle built by an-Nu'maṣ ibn-Amru'i-1-Ḳais (whose mother was ash-Shaḳīkah, daughter of abu-Rabi'ah ibn-Dhuhl ibn-Shaibān) for Bahrām Jūr ibn-Yazdajird ibn-Bahrām ibn-Sâbūr dhu-1-Aktāf, who was brought up in the home of an-Nu'mān.¹ It was this same an-Nu'mān who left his kingdom and traveled around, as mentioned by 'Adi ibn-Zaid al-'Iḍadi in his poem. When the "blessed dynasty" appeared, al-Khawarnak was given as fief to Ibrâhim ibn-Salamah, one of their propagandists in Khurâsân and a grandfather of 'Abd-ar-Raḥmān ibn-Ishâk al-Ḳâḍi. During the caliphate of al-Ma'mûn and al-Mu'taṣim, Ibrâhim lived in Madinat as-Saḥam and was a freedman of ar-Ribâb. In the caliphate of abu-l-'Abbâs, he erected the dome of al-Khawarnak which did not exist before. 288

Bâb al-Fil. Abu-Mas'ūd al-Kūfi from certain *sheikhs* of al-Kūfah:—When the Moslems conquered al-Madâ'in, they captured an elephant; all the other elephants they came across before having been killed by them. They wrote to

¹ Tha'alibi, *Muluk al-Furs*, pp. 530-540 (ed. Zotenberg); Hamadhani, pp. 178-179.

'Umar about it and he told them to sell it if possible. The elephant was bought by a man from al-Ḥīrah who used to cover its back with a cloak and go round the villages exhibiting it. Sometime after that, umm-Aiyūb, daughter of 'Umārah ibn-'Uḡbah ibn-abi-Mu'aīṭ (who was the wife of al-Mughīrah ibn-Shu'bah and later of Ziyād) wanted to see the elephant as she was in her father's home. The elephant was brought before her and stood at the door of the mosque which is now termed Bāb al-Fil. After looking at it, she gave its owner something and dismissed him. But no sooner had the elephant taken a few strides, than it fell dead. That is why the door was called Bāb al-Fil.¹ Some say that the one who looked at it was the wife of al-Walid ibn-'Uḡbah ibn-abi-Mu'aīṭ; others that it was a sorcerer who made the people see an elephant appearing from the door riding on a donkey; still others that the trough of the mosque was brought on an elephant and passed through this door, which was for that reason called Bāb al-Fil. These explanations are false. There are those who claim that the trough of the mosque was carried on an elephant and brought in through this door. Others think that an elephant owned by one of the governors once rushed against this door which was later called after it. The first explanation, however, is the most authentic.

J abḥ mat Maimūn. According to abu-Mas'ūd, the Maimūn cemetery at al-Kūfah was named after Maimūn, a freedman of Muḥammad ibn-'Alī ibn-'Abdallāh, surnamed abu-Bishr, who built aṭ-Ṭaḡāṭ² in Baghḍād near Bāb ash-Sham.³

¹ "The elephant door"; cf. Ṭabari, vol. ii, p. 27.

² Archways or arcades. C.' Le Strange, *Baghdād*, p. 130.

³ "The Syrian gate", Le Strange, pp. 17-18; Hamadhani, p. 184; Ya'ḡtibi, pp. 240-242.

Sahrâ' umm-Salamah. The umm-Salamah desert was so called after umm-Salamah, daughter of Ya'kûb ibn-Salamah . . . ibn-Makhzûm and the wife of abu-l-'Abbâs.

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Al-Kûfah moat. I was told by abu-Mas'ûd that al-Manşûr held the people of al-Kûfah responsible for its moat and that he imposed on every one of them forty *dirhams* to meet its expenses, he being displeased with them on account of their tendencies toward the Tâlibite party and their spreading false news regarding the *sultân* [the chief authority].

The inhabitants of al-Kûfah commended. Al-Ḥusain ibn-al-Aswad from 'Amir:—"Umar writing to the people of al-Kûfah called them " the head of the Arabs."

Al-Ḥusain from Nâfi' ibn-Jubair ibn-Muṭ'im:—"Umar said, " In al-Kûfah are the most distinguished men."

Al-Ḥusain and Ibrâhim ibn-Muslim al-Khawârizmi from ash-Sha'bi:—"Umar in addressing the people of al-Kûfah wrote, " To the head of Islâm."

Al-Ḥusain ibn-al-Aswad from Shamir ibn-'Atiyah:—"Umar said regarding the people of al-Kûfah, " They are the lance of Allah, the treasure of the faith, the cranium of the Arabs, who protect their own frontier forts and reinforce other Arabs."

Abu-Naşr at-Tammâr from Salmân:—The latter said:—" Al-Kûfah is the dome of Islâm. There will be a time in which every believer will either be in it or will have his heart set upon it."

CHAPTER IX

WĀSĪṬ AL-TRĀḤ

The iirst cathedral mosques. 'Abd-al-Ḥamid ibn-Wāsi' al-Khatli-1-Ḥāsib from al-Ḥasan ibn[^]Salih:—The first cathedral mosque¹ built in as-Sawād was that of al-Madā'in built by Sa'd and his companions. It was later made larger and stronger under the supervision of Ḥudhaifah ibn-al-Yamān who died at al-Madā'in in the year 36. After that, Sa'd established the mosque of al-Kūfah and 290 that of al-Anbār.

W&siṭ built by al-Ḥajjaṭ. The city of Wāsiṭ was built in the year 83 or 84 by al-Ḥajjāj who also built its mosque, castle and Ḳubbat al-Khaḍr.^{*} The site of Wāsiṭ having been covered with reeds [*kaṣab*], the city acquired the name of Wāsiṭ al-Ḳaṣab. This city is equidistant from al-Ahwāz, al-Baṣrah and al-Kūfah. Ibn-al-Ḳirriyah remarks, "He [al-Ḥajjāj] has built it but not in his town, and shall leave it but not for his son."

One of the *sheikhs* of Wāsiṭ from other *sheikhs*:—When al-Ḥajjāj completed the erection of Wāsiṭ, he wrote to 'Abd-al-Malik ibn-Marwān, "I have built a city in a hollow of the ground [*kirsh*] between al-Jabal and al-Miṣrain, and called it Wāsiṭ [lying halfway between]." That is why the people of Wāsiṭ were called the Kirshiyūn.³ Before he

¹ *Masjid jami'* = the chief mosque of the city in which people assemble on Friday for prayer and the *khuṭbak*.

² i. e., "the green dome." It was later occupied by al-Mansur and called Bāb adh-Dhahab. Le Strange, 31 *seq.*; Yāqūt, vol. i, p. 683; Ya'kubi, *Buldan*, p. 240, and *Ta'rikh*, vol. ii, p. 450; Tabari, vol. iii, p. 326.'

³ *Taj al-Arus*, s. v. *kirsh*.

erected Wâsit, al-Ḥajjāj had the idea of taking up his abode in aṣ-Ṣin of Kaskar. He, therefore, dug Nahr [canal] aṣ-Ṣin and ordered that the workmen be chained together so that none of them might run away as a deserter. After that it occurred to him to establish Wâsiṭ¹ which he later occupied, then he dug out an-Nil² and az-Zâbi canals. The latter was so called because it branched off! from the old Zâbi. He thus reclaimed the land around these two canals and erected the city called an-Nil³ and populated it. He then turned his attention to certain crown-domains which 'Abdallâh ibn-Darrâj, a freedman of Mu'âwiyah ibn-abi-Sufyân, had reclaimed (when with al-Mughirah ibn-Shu'bah he had charge of the *kharaṭ* of al-Kûfah) for Mu'âwiyah. These domains included waste lands, swamps, ditches and thickets. Al-Ḥajjāj built dams⁴ in these domains; uprooted the reeds in them and added them to the domains of 'Abd-al-Malik ibn-Marwân after populating them.

To his castle and the cathedral mosque in Wâsit, al-Ḥajjāj brought doors from Zandaward,⁵ ad-Dauḡarah, Dârûsât, Dair Mâsirjasân⁶ and Sharabit, whose people protested, saying, "We have been guaranteed the security of our cities and possessions;" but he did not mind what they said.

Al-Mubarak. Al-Mubarak⁷ canal was dug by Khālîd ibn-'Abdalfah-l-Ḳasri al-Mubarak and commemorated by al-Farazdak in certain verses.

¹ ICazwini, pp. 320321; Haukal, pp. 162-163.

² Ya'kûbi, *Buldan*, p. 322.

³ *Tonbih*, p. 52.

⁴ *musannayat*; *Taj̣ al-Arus*, s. v. *saniya*; Mawardi, p. 311.

⁵ Ṭabari, vol. iii, p. 321.

⁶ Maraṣid, vol. i, p. 439-

⁷ Ṭabari, vol. iii, pp. 1981, 1985.

Khālīd's bridge. Muḥammad ibn-Khālīd ibn-'Abdallāh 291 aṭ-Ṭahḥān from his *sheikhs*:—Khālīd ibn-'Abdallāh al-Ḳasrī wrote to Hishām ibn-'Abd-al-Malik asking for permission to make an arch over the Tigris. Hishām wrote back, " If this were possible, the Persians would have done it." Khālīd wrote again; and Hishām answered: " If thou art sure that it is feasible, thou mayst do it." Khālīd built the arch at a great expense; but it was soon destroyed by the water. Hishām made Khālīd pay the expenses out of his own pocket.

Al-Bazzak. The canal known by the name of al-Bazzāk was an old one of which the Nabatean form is al-Bas-sāk, which means that which cuts the water off from what comes after it and takes it over to itself. In this canal the superfluous water from as-Sib jungles and some water of the Euphrates gather. This name was corrupted into al-Bazzāk.

Al-Maimūn. As for al-Maimūn¹ it was first dug out by Sa'īd ibn-Zaid, an agent of umm-Ja'far Zubaidah, daughter of Ja'far ibn-al-Mansūr. The mouth of al-Maimūn was near a village called Maimūn. In the time of al-Wāthiq-Billāh, the position of the mouth was shifted by 'Umar ibn-Faraj ar-Rukhkhaji, but the river kept its old name al-Maimūn [the auspicious], lest the idea of auspiciousness be dissociated from it.

I was informed by Muḥammad ibn-Khālīd that by the order of caliph al-Mahdi, Nahr aṣ-Ṣilah was dug out and the lands around it were entrusted to farmers. The income thereof was used as stipends to the inhabitants of the sacred territories of Makkah and al-Madinah [*ahl al-Haramain*] and for other expenses there. It was stipulated on the tenants who came to those lands that they should yield two-

¹ Tabari, vol. iii, p. 1760: "Nahr Maimūn."

fifths [?] of the produce, with the understanding that after holding their share for fifty years, they should yield as tax one-half of its produce. This stipulation is still in force.¹

Al-Amîr, As regards Nahr al-Amir, it was ascribed to 292 Isa ibn-'Ali and lay in his fief.

Mashra'at al-Fil. We were informed by Muḥammad ibn-Khâlid that Muḥammad ibn-al-Ḳasim presented to al-Ḥaj-jâj an elephant from as-Sind² which was transported through al-Baṭâ'ih [the great swamp] on a ship and was landed at a watering place, which has since been called Mashra'at al-Fil or Furḍat³ al-Fil.

¹ Cf. Ḳudâmah, pp. 241-242.

² A country bordering upon India, Karman and Sijistan; Meynard, p. 324.

³ *mashra'at* = wharf; *furḍat* — harbor.

CHAPTER X

AL-BATĀ'IH

Al-Aura. I was informed by certain learned **men that** the Persians often discussed the future fall of their kingdom and thought that earthquakes and floods would be **the** sign thereof. Now, the Tigris emptied its water into Dijlat al-Başrah, also called al-'Aurā',¹ by means of branching streams which drew their water from the main stream which carried the rest of the water and looked like one of those streams.

The formation of al-Batā'ih. In the days of Ḳubādh ibn-Fairūz,² the water at the lower part of Kaskar broke through a great breach which was neglected until its waters drowned large, flourishing tracts of land. Ḳubādh was a feeble man and cared little for the breach. But when his son Anūshirwān came to rule, he ordered that dams be made and thus the water was stopped and some of the lands flourished again.

When the year came in which the Prophet sent 'Abdallāh ibn-Ḥudhāfah as-Sahmi to Kisra Abarwiz, which was the year 7 A. H. (others say 6), the waters of the Tigris and the Euphrates rose to a height never reached before or since, causing many great breaches. Abarwiz made special effort to stop the breaches; but the water had the better of him,

¹ The united course of the Tigris and Euphrates before they empty into the Persian Gulf. Yakūt, vol. ii, p. 745-

² Tha'alibi, pp. 586-603.

turned towards al-Baṭā'ih¹ and overflowed the buildings and plants, drowning many cantons that were there. Kisra² rode out in person to block the breaches; he scattered money right and left, put many workmen to death and, according to a report, crucified on certain breaches forty dam builders in one day; but all that was of no avail against the force of water.⁸

With the advent of the Arabs into al-'Irāk, the Persians were kept too busy fighting to mind the breaches which would burst and no one would mind them; and the feudal lords [*dihkdns*] failed to block them. Consequently, al-Baṭīḥah was made wider and more extensive.⁴

'Abdallāh ibn-Darraġ. When Mu'a'wiyah ibn-abi-Sufyān became ruler, he appointed 'Abdallāh ibn-Darrāġ, his freedman, over the *kharaj* of al-'Irāk. 'Abdallāh, by cutting down the reeds and stopping the water by dams, reclaimed for his master lands in al-Baṭā'ih, the income of which amounted to 5,000,000 [*dirhams*].

Ḥassān an-Nabaṭī. Then came Ḥassān an-Nabaṭī, the freedman of the banu-Ḍabbah, the builder of Ḥauḍ [reservoir] Ḥassān in al-Baṣrah and the one after whom Manārat [light-house] Ḥassān in al-Baṭā'ih is named. Ḥassān reclaimed certain lands in al-Baṭā'ih for al-Ḥajjāj in the days of al-Walid and for Hisha'm ibn-'Abd-al-Malik.⁵

Al-Janb canal. Before al-Baṭā'ih was formed, there was at Kaskar a canal called al-Janb, along the south bank of which ran the post-road to Maisān, Dastumaisān and al-Ahwāz. When al-Baṭā'ih was formed, that part of the

¹ The great swamp in which water overflowing from the Tigris and Euphrates disappeared. Rustah, p. 94.

² Anushirwan; Tha'alibi, p. 603.

³ Mas'udi, vol. i, p. 225.

⁴ Kudāmāh, p. 240.

⁵ Cf. Kudāmāh, p. 240.

post-road which became a thicket was called Ajâm al-Barid; and the other part was called Ajâm Aghmarbathî¹ in which the great thickets lie. The canal is now seen in the *al-Jdtnidah* [solid] lands that have recently been reclaimed and rendered fit for use.

The version of abu-Mas'ud. Abu-Mas'ud al-Kufî from his *sheikhs*:—Al-Bata'ih was formed after the "flight" of the Prophet and during the reign of Abarwiz over the Persians. Many great fissures were formed which Kisra was unable to block, thus making the rivers overflow and producing al-Bata'ih. At the time of the Moslem wars with the Persians, the water overflowed and no one took the trouble to block the fissures. This enlarged the Baṭīḥah and made it wider. The banu-Umayyah had reclaimed a part of the Baṭīḥah, which part was again sunk in the time of al-Ḥajjāj when new breaches appeared which al-Ḥajjāj did not care to block, trying thereby to injure the Persian feudal lords whom he suspected to be on the side of ibn-al-Ash'ath who had broken off his allegiance to al-Ḥajjāj. Ḥassān an-Nabaṭī reclaimed for Hishām certain tracts of the Baṭīḥah land.

Abu-l-Asad. Abu-l-Asad, from whom Nahr abu-l-Asad takes its name, was one of the generals of the caliph al-Manṣūr, and one of those sent to al-Baṣrah when 'Aaballāh 294 ibn-'Alī resided in it. It was this abu-l-Asad who made 'Abdallāh ibn-'Alī enter al-Kufah.

I was told by 'Umar ibn-Bukair that al-Manṣūr dispatched his freedman abu-l-Asad, who pitched his camp between al-Mansur and the army of 'Isa ibn-Musa as al-Manṣūr was fighting against Ibrāhīm ibn-'Abdallāh ibn-al-Ḥasan ibn-al-Ḥasan ibn-'Alī ibn-abi-Tālib. The same abu-l-Asad dug the canal near al-Baṭīḥah which bears his name.

¹ "A Nabatean word which means the great thickets;" *kudamah*, p. 241.

Others say that abu-l-Asad, reaching the mouth of the canal and finding it too narrow for the ships, widened it; and, therefore, it was named after him.

It is stated by abu-Mas'ūd that in the time of the "blessed dynasty" certain breaches were formed which made al-Baṭā'ih larger. Because of the water of the Euphrates, many thickets grew, of which some were reclaimed and made tillable land.

Maslamah reclaims new lands. Abu-Mas'ūd from 'Awānah:—In the days of al-Ḥajjāj, new breaches were made. Al-Ḥajjāj wrote to al-Walid ibn-'Abd-al-Malik stating that he estimated that 3,000,000 *dirhams* would be required for blocking them. Al-Walid thought that too much. Maslamah ibn-'Abd-al-Malik said to al-Walid, "I offer to pay the expenses provided thou givest me as fief the depressed tracts in which the water remains, after spending 3,000,000 *dirhams*, which sum shall be spent under the direct supervision of thy counsellor and trusted man, al-Ḥajjaḡ." Al-Walid accepted the offer. Maslamah gained possession of lands that had many cantons close together. He dug as-Sibain^x and induced the farmers and tenants to come and hold land. Thus the land flourished; and in order to secure his protection, many landowners voluntarily turned their farms over to him, and then held them from him as fief. When the "blessed dynasty" came and the possessions of the banu-Umayyah were confiscated, all as-Sibain was assigned as fief to Da'ūd ibn-'Ali ibn-'Abdallāh ibn-al-'Abbās, from whose heirs it was bought with its rights and boundaries and was included in the crown-domains [*diya' al-khildfah*].

¹ The dual form of as-Sib.

CHAPTER XI

MADĪNAT AS-SALĀM

Built by al-Mansūr. Baghdād¹ was an ancient city, but al-Manşūr colonized it, and added a city to it² which he began in the year 145. Hearing that Muḥammad and Ibrāhīm, the sons of 'Abdallāh ibn-Ḥasan ibn-Ḥasan, had thrown off their allegiance to him, al-Manşūr returned to al-Kūfah. In the year 146, he transferred the public treasures [*buyūṭ al-nuīl*], repositories, and registers from al-Kūfah to Baghdād, and called it Madinat as-Salām [the city of peace]. In the year 147, the wall of this city, with everything else connected with it, and the wall of ancient Baghdād were completed. Al-Manşūr died in Makkah in the year 158 and was buried near the well of Maimūn ibn-al-Ḥadrami, an ally of the banu-Umayyah. 295

Ar-Rusāfah. Ar-Rusāfah³ was built for al-Mahdi by al-Manşūr on the east side of Baghdād. This side was called 'Askar [camp] al-Mahdi⁴ because al-Mahdi camped in it on his way to ar-Rai. When he returned from ar-Rai, he settled in ar-Rusāfah, although it had occurred to al-Manşūr to direct him to settle in Khurāsān. This took place in the year 151. Before al-Mahdi had occupied the

¹A Persian word meaning the city "founded by God," see Le Strange, *Baghdād*, pp. 10-11.

² *ftaukal*, p. 164.

³ *i. e.*, causeway, the eastern suburb of Baghdad. Is'akhri, pp. 83, 84; *Tanbih*, p. 360.

⁴ Ya'kūbi, *Buldān*, p. 251.

east side, a palace was built for him by al-Manşûr's order; the one variously known as *Ḳaşr al-Waḍḍāḥ*, *Ḳaşr al-Mahdi* and *ash-Sharḳīyah*.¹ It lay on the other side of *Bāb al-Karkh*. *Al-Waḍḍāḥ*, after whom it is sometimes called, was a man from *al-Anḅar* who had charge of the expenses.

Al-Manşûr as a builder. *Al-Manşûr* built the two mosques of *Madinat as-Salām* and the new bridge over *aş-Şarāt* [canal]. The site of the city he bought from the owners of the villages of *Bādûraiya*, *Ḳaṭrabbul* [or *Ḳuṭ-rubbul*], *Nahr Buḵ* and *Nahr Bin*. He gave the city as fief to members of his household, his generals, soldiers, companions and secretaries. He made the meeting place of the streets at *al-Karkh*, and ordered the merchants to build their shops and held them responsible for the rent.²

*Places of interest in Baghdad.** The *al-Mukharrim* quarter⁴ in *Baghdadh* takes its name from *Mukharrim ibn-Shuraiḥ*⁵ *ibn-Ḥazn al-Ḥarīthi*.

The *Ḳanṭarat al-Baradān* quarter, from *as-Sari ibn-al-Ḥuṭaim*,⁶ the builder of *al-Ḥuṭamīyah*.

As-Sâlihiyah, from *Sâlih ibn-al-Mansûr*.

Al-Harbiyah, from *Harb ibn-'Abdalīah al-Balkhi*,⁷ the commander of the guard in *al-Mauṣil* under *Ja'far ibn-abi- 296 Ja'far*.

Az-Zuhairiyah or *Bāb at-Tibn*, from *Zuhair ibn-Muḥammad* of the inhabitants of *Abiward*.

¹ e., "the oriental palace". *Ya'kubi*, p. 245.

² *Ar. ghallah* = rent paid for buildings standing on the property of the state.

³ The following list is an abridged form of the original.

⁴ *Le Strange*, pp. 217-230.

⁵ *Duraid*, p. 238, omits " *ibn-Shuraty* ".

⁶ *Marfoïd*, vol. ii, p. 453: " *as-Surai ibn-al-Hutam* ".

⁷ *Cf. Mahasin*, vol. i, p. 397.

'Isâbâdh, from 'Isa ibn-al-Mahdi.¹

Ḳaṣr 'Abdawaih standing opposite Barâtha, from 'Abdawaih, a notable of the Azd.

Al-Manṣûr assigned as fief to Sulaimân ibn-Mujâlid the site of his home; to Muhalhil ibn-Ṣafwân, after whom Darb Muhalhil is named, a special fief; to 'Umârah ibn-Ḥamzah, the quarter that bears his name; to Maimûn abu-Bishr after whom Ṭâḳât Bishr are named, a special fief near Bustân al-Ḳass;² to Shubail, his freedman, a fief near Dâr Yaḳṭin; to umm-'Ubaidah, a freedmaid of Muḥammad ibn-'Ali, a fief; to Munirah, a freedmaid of Muḥammad ibn-'Ali and after whom Darb Munirah and Ḳhân [inn] Munirah are named, a special fief; and to Raisânah³ a spot known by the name of Masjid bani-Raghbân.⁴

Darb [path] Mihrawaih takes its name from Mihrawaih ar-Râzi who was one of the captives of Sinfâdh and was set free by al-Mahdi. 297

The city a residence for the caliphs. Al-Manṣûr lived in Madinat as-Salâm to the last days of his caliphate. He made a pilgrimage from it and died in Makkah. The city was then occupied by the caliph al-Mahdi. Later, al-Mahdi left for Mâsabadhân, where he died. Most of the time he spent in Madinat as-Salâm was passed in palaces he built at Isâbâdh.

Madinat as-Salâm was then occupied by al-Hâdi Mûsa ibn-al-Mahdi, who died in it. Ar-Rashid Ḥârûn also resided in it, and later left it for ar-Râfiḳah where he stayed for a while and then departed for Khurâsân, and died at Ṭûs. The city became after that the residence of Muḥammad ibn-ar-Rashid, who was slain in it.

¹ *Tanbih*, pp. 343-344-

² *Ya'kubi*, p. 247.

³ *Mardṣid*, vol. ii, p. 433-

⁴ *Dhahabi*, p. 227; *Ya'kubi*, pp. 244-245.

Al-Ma'mûn 'Abdallâh ibn-ar-Rashid came to the city from Khurâsân and took up his abode in it. He then left on an expedition during which he died at al-Fadhandûn and was buried at ʾTarsûs.

Surra-man-ra'a, a residence for the caliphs. Caliph al-Mu'tašim-Billâh made his residence in it and then left it for al-Katul¹ where he occupied the Kasr ar-Rashid which was built when ar-Rashid dug out ʾKâtûlah [canal] and called it abu-1-Jund [the father of the army] because the land watered by it produced enough provisions for the army. Al-Mu'tašim erected in al-ʾKâtûl a building which he occupied, and offered the ʾKaşr to Ashnaş at-Turki [the Turk], his freedman. He started to colonize that region and after beginning a new city, he gave it up and built the city of Surra-man-ra'a.² He transplanted people to it and made it his residence. At the meeting point of the streets, he built a cathedral mosque, and called the city Surra-man-ra'a. Al-Mu'tašim made his freedman, Ashnâs, together with the other generals who had joined him [Ashnâs], settle at Karkh Fairûz. Other generals were given the houses called al-'Arabaya.³ Al-Mu'tasim died in Surra-man-ra'a in the year 227.

Hâriin al-Wâthik-Billâh lived to the last day of his life in a house which he built at Surra-man-ra'a and called al-Hârûni.

When in dhu-1-Hijjah, year 232, the caliph Ja'far al-Mutawakkil-'Alallâh was installed, he made al-Hârûni his residence. He erected many buildings and assigned to different men fiefs in a place back of Surra-man-ra'a called al-

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¹ *Tanbih*, pp. 356-357-

² Ya'kubi, pp. 256-257; Yakut, vol. iii, p. 14; Tabari, vol. iii, pp. 1170-1180.

³ *Marasid*, vol. v, p. 501, n.; *Mushtarik*, p. 183.

Hâ'ir¹ in which al-Mu'taşim had put him in confinement, thus giving more space for the inhabitants. Al-Mutawakkil also built a great cathedral mosque and lavished enormous sums of money on it, making the minaret so high that the voices of the muezzins could be easily heard, and the minaret could be seen at a distance of many parasangs. The Moslems gave up the first mosque and held Friday prayers in it.

Al-Mutawakkiliyah. Al-Mutawakkil founded a city which he called al-Mutawakkiliyah. He built it between al-Karkh, known by the name of Fairifz, and al-Ķāṭûl, known by the name of Kisra, chose it for his abode and gave fiefs in it. The houses and the villages known as al-Mâḥûzah² were included in it. Al-Mutawakkil built in this city a cathedral mosque. From the time he started the city to the time he occupied it, only a few months elapsed, the occupation having taken place at the beginning of the year 246. Here he died in Shauwâl, [2] 47.

In the same night on which he died, al-Muntasir-Billâh was proclaimed caliph; and on Tuesday the 10th of Shauwâl, he left al-Mutawakkiliyah for Surra-man-ra'a, where he died.

'Uyuṇ at-Ṭaff. 'Uyuṇ [springs] at-Ṭaff³ which include 'Ain aş-Şaid, al-ḶuṭḶuṭânah, ar-Ruhaimah, 'Ain Jamal and the lands that belonged to them, were held by the garri-sons that guarded the frontier forts beyond as-Sawâd. These springs lay near Khandak [trench] Sâbûr, which Sâbûr had dug between him and the Arabs who guarded the frontier and the other Arabs who lived there. Sâbûr allowed them the use of the land as fief without collecting *kharaj* from them.

¹ Tabari, vol. tii, p. 752, and Ya'kubi, p. 258: " al-Hair ". Cf. Yakut, vol. ii, p. 189.

² Athir, vol. vii, pp. 56, 68: " al-Makhurah ".

³ Yakut, vol. iii, p. 539; Hamadhani, p. 187.

In the battle of dhu-Ḳâ' in which Allah through his Prophet gave the Arabs the victory, the Arabs gained possession of some of these springs, the rest remaining in the hands of the Persians. When the Arabs advanced to al-Ḥirah, the Persians took to flight after covering over with earth all the springs in their lands. The Arabs who held the remaining springs embraced Islâm; and the land which they cultivated became tithe-land.

After the battles of al-Ḳâdisiyah and al Madâ'in, the lands whose owners had evacuated them, were turned over to the Moslems and given out as fiefs, thus becoming tithe-lands. Such was the case with 'Uyûn at-Ṭaff whose lands are treated like the villages in the valley of al-Madinah and the villages of Najd, all the *ṣadaqah* thereof being given to the 'âmil^s of al-Madinah. 299

When Ishâk ibn-Ibrâhim ibn-Muṣ'ab ruled over as-Sawâd in the name of al-Mutawakkil, he added these 'Uyûn and their lands to what he already controlled; and he collected their tithe, treating them as any other land in as-Sawâd, which status they still retain. The Moslems later dug out many other springs which irrigate lands that are treated in a similar way.

'Ain al-Jamal. I was told by a *sheikh* that 'Ain al-Jamal¹ was so called because a camel [Ar. *jamal*] died near it. Others say that the one who dug it out was called Jamal.

'Ain as-Ṣaid. 'Ain as-Ṣaid² [fishing spring] was so called because fish gathered in it. I was told by certain Kuraiziyyûn [?] that this spring was one of those covered with earth. As one of the Moslems was passing there, the legs of his horse sank in the mud. He dismounted and dug in the ground; and the water appeared. With the help of

¹ Rustah, p. 180: "'Ain Jamal".

² *Ibid.*, p. 180: "'Ain Said"; cf. Khurdadhbih, p. 146.

certain men he called, the earth and soil were removed, the course was opened and the water issued as before. The spring then passed to the hands of 'tsa'ibn-'Ali, who bought it from a son of Ḥasan ibn-Ḥasan ibn-'Ali ibn-abi-Ṭālib. One of 'Isa's wives was umm-Kalthūm, daughter of Ḥasan ibn-Ḥasan. Mu'āwiyah in exchange for the caliphate, assigned, together with other things, 'Ain aṣ-Ṣaid as fief to al-Ḥasan ibn-'Ali.

'Ain ar-Raḥbah. 'Ain ar-Raḥbah was also one of the springs buried of old. A pilgrim from Karmān once saw it leaking; and when he returned from his pilgrimage, he advised 'Isa ibn-Mūsa regarding it and pointed it out to him. This Karmān man took it as fief with its land and dug it out. He cultivated the lands around it and planted the palm-trees which stand on al-'Udhaib road.

'Uyūn at-Irk. A few parasangs from Hit lie certain springs called al-'Irḳ which are similar to 'Uyūn at-Ṭaff, and whose tithes are taken by the chief of Hit.

The meaning of Sawdd. Al-Athram from abu-'Amr ibn-al-'Alā':—When the Arabs saw the great number of villages, palm and other trees, they exclaimed, "Never did we see a greater number of sawdd!" i. e., objects. Hence the name of the country as-Sawād.

The market compared to the place of worship. Al-Ḳāsim ibn-Sallām from Muḥammad ibn-abi-Mūsa:—One day 'Ali went out to the market and saw that his relatives had secured special places, upon which he remarked, "That can not be. For the Moslems, the market is similar to the place of worship: he who arrives first can hold his seat all day until he leaves it." 300

Abu-'Ubaid from 'Abd-ar-Raḥmān ibn-'Ubaid's father:—The latter said, "In the time of al-Mughirah ibn-Shu'bah, we used to go early into the market; and when one sat in a place, he had claim on it until the nightfall. But when

Ziyâd came, he ordered that he who sat in a place, could claim it so long as he occupied it."

According to Marwân, al-Mughirah held the governorship of al-Kûfah twice: once for 'Umar and another time for Mu'âwiyah.

CHAPTER XII

ARABIC MADE THE LANGUAGE OF THE REGISTER

Al-Maḍa'ini 'AH ibn-Muḥammad ibn-abi-Saif from his *sheikhs*:—Persian was the language of the register of the *kJiaraj* of as-Sawād and the rest of al-'Irāk. When al-Ḥajjāj became ruler of al-'Irāk he chose Zādān Farrūkh ibn-Yabra for secretary, and the latter was assisted by Ṣāliḥ ibn-'Abd-ar-Raḥmān, a freedman of the banu-Tamim, who knew both Arabic and Persian. Ṣāliḥ's father was one of the captives of Sijistān. Through Zādān Farrūkh, Ṣāliḥ was acquainted with al-Ḥajjāj, who found him acceptable. One day Ṣāliḥ said to Zādān, "Thou art the means by which I became acquainted with the governor; and I see that he has found me acceptable. I, therefore, do not wonder if he should promote me over thee, in which case thou wouldst fall." "Never believe that," answered Zādān; "he has more use for me than I for him, because none but myself can be found to keep his books." "By Allah," retorted Ṣāliḥ, "if thou so desire, I could change the accounts into Arabic." "Try a part of it," said Zādān, "and I will see." Ṣāliḥ having done that, Zādān asked him to feign illness, which he did. Al-Ḥajjāj sent his own physician, but found nothing wrong with Ṣāliḥ. Hearing that, Zādān ordered him to appear.

In the days of 'Abd-ar-Raḥmān ibn-Muḥammad ibn-al-Ash'ath al-Kindi, Zādān Farrūkh was killed on his way from some house to his own home, or some other man's home. Thereupon, al-Ḥajjāj made Ṣāliḥ secretary in the

place of Zadan. Salih reported to al-Hajjaj the conversation that took place between him and Zadan relative to the change of the language of the register. Al-Ḥajjāj 301 immediately made up his mind to adopt Arabic as the language of the register and charged Ṣāliḥ with the task. Mardānshāh ibn-Zadān Farrukh asked Ṣāliḥ, "What wouldst thou do with *dahwīydh* and *shashwīyah*?" To this, Ṣāliḥ replied, "I shall use instead '*ushr* [tenth] and *nusf'ushr*¹ [half-tenth]."—"And what about *wid*?"—"I shall use *aidan*" (*wid* means excess).² Hearing that, Mardānshāh said, "May God efface thy trace from the world as thou hast effaced the trace of the Persian!" Ṣāliḥ was later offered 100,000 *dirhams* in order to show that it was impossible to change the language of the register and to refrain from doing it; but he refused and carried out the plan. 'Abd-al-Ḥamid ibn-Yaḥya, the secretary of Marwān ibn-Muḥammad used to say, "Great is Ṣāliḥ, and great is the favor he has bestowed upon the secretaries!"

'Umar ibn-Shabbah from Sahl ibn-abi-aṣ-Ṣalt;—Al-Hajjaj assigned for Salih ibn-'Abd-ar-Rahman a certain period in which to change the language of the register.*

¹ These are the Arabic equivalent of the Persian terms *dahwīyah* and *shashwīyah*; *skqsh* means six.

² *wid* or *waid* is used to-day in Persian in the sense of "little". Ar. *aidan* corresponds to *ditto*.

³ Cf. Mawardi, p. 350.

PART X

MEDIA [AL-JIBAL]

CHAPTER I

ḤULWÂN

Ḥulwân capitulates. After the decisive battle of Jalûlâ' had been won by the Moslems, Hâshim ibn-'Utbah ibn-abi-Wakḳâṣ added to the forces of Jarir ibn-'Abdallâh al-Bajali a heavy detachment of cavalry and stationed him at Jalûlâ' between the Moslems and their enemy [the Persians].

Later on, Sa'd sent Jarir about 3,000 Moslems and ordered him to advance with them and his forces to Ḥulwân.¹ No sooner had Jarir approached Ḥulwân than Yazdajird fled away in the direction of Iṣbahân. Ḥulwân capitulated; and Jarir promised to spare the people and guarantee their lives and possessions without interfering with those who preferred to flee the land.

Karmdsin. Leaving in Ḥulwân a part of his forces [?] with 'Azrah ibn-Ḳais ibn-Ghaziyah-1-Bajali, Jarir pushed towards ad-Dinawar, which he failed to reduce. He, however, reduced Ḳarmâsin * on the same terms as Ḥulwân. He then returned to Ḥulwân and held its governorship until the arrival of 'Ammâr ibn-Yâsir in al-Kûfah. 'Ammâr wrote to Jarir that 'Umar ibn-al-Khaṭṭâb wanted him to reinforce abu-Mûsa-1-Ash'ari [in Tustar]. Accordingly, Jarir left 'Azrah ibn-Ḳais over Ḥulwân, and in the year 19 made his way to join abu-Mûsa. 302

Muḥammad ibn-Sa'd from 'A'ishah, daughter of Sa'd ibn-

¹ Rustah, pp. 164-165.

² Yakut, vol. iv, p. 68.

abi-Wakkas:—The latter said, "When Mu'awiyah put Hujr ibn-'Adi-l-Kindi¹ to death, my father made the following remark,' If Mu'awiyah had seen the part Hujr had taken² in the reduction of Ḥulwân, he would have realized of what great value he was to Islâm ',"

According to al-Wâḳidi, certain sons of Jarir ibn-Abdallah settled in Hulwan, where their descendants are still living.

¹*Aghani*, vol. xvi, pp. 3-4; *Athir*, vol iii, pp. 393 *seq.*; *Mas'udi*, vol. v, pp. 15 *seq.*

² Text not clear. Cf. *Hajar*, vol. i, p. 645.

Aḡra' ath-Thaḡafi, assigning him to the leadership of the army, saying, " In case thou art killed, Ḥudhaifah ibn-al-Yamān shall be the leader; if he should be killed, then Jarir ibn-'Abdallāh al-Bajali; if he should be killed, then al-Mughirah ibn-Shu'bah; and if he should be killed, al-Ash'ath ibn-Ḳais." This an-Nu'mān was at that time the *'dmil* over Kaskar and its territory. Others say he was in al-Madinah, and when he received his appointment over this army from 'Umar by word of mouth, he started from it.

Shaib&n from Ma'ḡil ibn-Yaṡar:—When 'Umar ibn-al-Khaṡṡāb sought the advice of al-Hurmuzān, saying, " Shall we begin with Iṡbahān or Adharbaijān [Atrapatakan] ?" al-Hurmuzān replied, " Iṡbahān is the head, and Adharbaijān the wings. Cut off the head, and the wings will fall off together with it." ¹

Al-Mugkirah as envoy. When 'Umar entered the mosque [in al-Madinah], his eyes fell on an-Nu'mān ibn-Muḡarrin; so he took a seat by his side. When he was through with his prayer, 'Umar said, " I want thee to be my *'dtnil* [lieutenant] ". An-Nu'mān replied, " If a collecting-^#w7, no; but if an invading-^āwi., yes." " An invading one," said 'Umar. Thus 'Umar sent an-Nu'mān and wrote to the people of al-Kūfah to reinforce him, which they did, sending among others al-Mughirah ibn-Shu'bah. An-Nu'mān sent al-Mughirah to dhu-1-Ḥajibain,² the Persian chief at Nihawand.³ Al-Mughirah [reaching the Persian camp] drew his sword and began cutting the rugs to pieces until he presented himself before the chief, upon which he took his seat on the throne. By dhu-l-Hajib's

¹ Cf. Tabari, vol. i, pp. 2600-2601; Mas'ūdi, vol. iv, p. 230.

² He is also called dhu-1-ftajib Mardanshah.

³ or Nahawand. Muller, vol. i, p. 245; Meynard, pp. 573-576; *Yafcut*, vol. iv, pp. 406, 827.

order, al-Mughirah was dragged out. So he exclaimed: " [Remember that] I am an envoy! "

The battle fought. When the Moslems met the " polytheists ", they found them fastened in chains, in tens and fives, so that they might not flee. Before the fight started they shot their arrows and wounded some of the Moslems. Then an-Nu'mân said, " I noticed that when the Prophet did not carry on the fight in the morning, he would wait until the sun set and the wind blew; then the victory would be assured." ¹ An-Nu'mân added, " I shall now shake the standard I carry three times. After the first shake, let each perform the ablutions and satisfy his natural wants. After the second shake, let each turn to his sword (he may have said sandal-thong) and get ready, putting everything in order. When the third shake is, by Allah's will, made, then rush and let none of you heed the other." Saying this, an-Nu'mân shook the standard and they did as he had ordered them. His coat of mail was too heavy for him; but he fought and his men fought; and he was the first Moslem to be killed. 304

The Persian [dhu-1-Hâjib] fell from his mule and his belly was cut open.

Ma'kil ibn-Ya'far [the narrator of this tradition] adds, " Coming to an-Nu'mân and finding that life had not yet fully departed from him, I washed his face with some water I carried in a vessel; upon which he asked, 'Who art thou?' —' Ma'kil.' —' How did the Moslems fare?' —' I have glad tidings; Allah has given us conquest and victory!' —' Praise be to Allah! Write and tell 'Umar about it. ¹ "

The news carried to 'Umar. Shaibân from abu-'Uthmân an-Nahdi:—The latter said, "I myself carried the glad news to 'Umar who asked, ' And what about an-Nu'-

¹ Cf. Tabari, vol. i, p. 2603.

mân?' 'He was killed.' said I. 'We are Allah's.' remarked 'Umar, ' and to Allah we return.' Saying this, he began to cry. I then said, 'By Allah, he was killed with others whom I know not.' 'But whom Allah knows.' said he."

Aḥmad ibn-Ibrāhīm from abu-'Uthmān an-Nahdi:—The latter said, "When 'Umar ibn-al-Khaṭṭāb received the news of the death of an-Nu'mān ibn-Muḥarrin, he covered his face with his hands and began to cry."

The version of as-Sâ'ib. Al-Ḳāsim ibn-Sallām from as-Sâ'ib ibn-al-Aḳra':—The latter said, "An army, the similar to which was never seen before, marched against the Moslems." He then cited the tradition regarding 'Umar's intention to lead the expedition in person, his appointment of an-Nu'mān ibn-Muḥarrin, the forwarding with as-Sâ'ib (whom 'Umar put in charge of the booty) of the appointment in which these words occur: "Bring no false case to my attention, and never hold justice from anyone." * The tradition then gives an account of the battle and mentions that an-Nu'mān was the first to be killed in the battle of Nihāwand, upon which Ḥudhaifah carried the standard and Allah gave them [the Arabs] victory. As-Sâ'ib adds, "I gathered the booty and divided it. After that there came to me a spy,² saying, 'The treasure of an-Nakhirkhan³ is in the castle.' When I climbed up there, I found two chests containing pearls, the similar to which I never saw before. I then made my way to 'Umar who, having not yet received the news, was roaming in the streets [of al-Madinah] and making inquiries. Seeing me, 'Umar exclaimed, 'Oh! what news? I gave him an account of the battle and the death

¹ Cf. Tabari, vol. i, p. 2597.

² Cf. Dinawari, p. 145.

³ *Ibid.*, p. 145: "Nukharijan".

of an-Nu'mân and mentioned the case of the two chests. 'Umar said 'Go and sell the chests and divide the price among the Moslems.' Accordingly, I took them to al-Kûfah, where I met a young man of the Kuraish, 'Amr ibn-Ḥuraith, by name, who paid their price from the stipends of [his own] family and the warriors of its members. One chest he took to al-Ḥirah, where he sold it for the same price he had paid me for both; and the other he kept. This was the first part of the fortune 'Amr amassed."

Other versions. A certain biographer reports that the battle of Nihâwand was fought on Wednesday and Thursday and, after a short cessation, fighting was continued on Friday. He reports in describing the battle a similar tradition to that reported by Ḥammâd ibn-Salamah.

Ibn-al-Kalbi from abu-Mikhnaḥ:—An-Nu'mân camped at al-Isbidhahâr¹ with al-Ash'ath ibn-Kais commanding his right wing and al-Mughirah ibn-Shu'bah, the left wing. In the fight that ensued, an-Nu'mân was killed. At last the Moslems won the victory; and that conquest was termed "the victory of victories." The conquest of Nihâwand took place on Wednesday, year 19, and according to others, 20.

Ar-Rifâ'i from al-Ḥasan and Muḥammad:—The battle of Nihâwand took place in the year 21. A similar tradition was communicated to me by ar-Rif&'i on the authority of Muḥammad ibn-Ka'b.² *

Dîndr makes terms for the city. Others report that after the defeat of the Persian army and the victory of the Moslems, Ḥudhaifah, who was at that time the leader, laid siege to Nihâwand, whose inhabitants made sorties but were de-

¹ Hamadhâni, pp. 211, 259, and Dînawari, p. 143: "al-Isfidhahân"; Yâkût, vol. i, p. 239: "Isbidhahân".

² Cf. Weil, vol. i, pp. 88-94; Muir, *Annals*, pp. 255-958; Mttir, *Caliphate*, pp. 178-180; Wellhausen, *Skissen*, vol vi, p. 97.

feated. One day Simâk ibn-'Uбайд al-'Absi chased a Persian who was accompanied by 8 horsemen. Sim&k killed all eight, as each of them in turn turned against him. Seeing that he was left alone, the man chased yielded and laid down his arms. Simâk took him as prisoner; but as he spoke Persian, Simâk called someone who understood him and translated what he said, which was, " I shall go to your leader that I may make terms with him on this land, pay him poll-tax, and give thee for taking me as prisoner whatever thou requestest. To thee I owe a great deal because thou didst spare my life." Simâk asked, "What is thy name?" and he replied, " Dinâr ". Simâk led him to Ḥudhaifah who made terms with him, stipulating that the *kharaj* and poll-tax be paid, and that the safety of the possessions, walls and dwellings of the inhabitants of his city, Nihâwand, be guaranteed. Nihâwand was thereafter called Mah Dinar. Dinar often came after that to Simak, offering him presents and showing his loyalty. 306

Mah al-Basrah and Mah al-Kufah. Abu-Mas'ud al-Kufi from al-Mubarak ibn-Sa'd's father:—Nihawand was one of the places conquered by the people of al-Kûfah, whereas ad-Dinawar was one of those conquered by the people of al-Baṣrah. The increase of the Moslems at al-Kûfah made it necessary that the lands the *kharaj* of which was divided among them be increased. Consequently, [the district of] ad-Dinawar was given them, in exchange for which the people of al-Baṣrah were given [the district of] Nihâwand which formed a part of [the province of] Iṣbahân. The excess of the *kharaj* of ad-Dinawar over that of Nihâwand was therefore a gain for the people of al-Kûfah.¹ Nihâwand was thereafter called Mâh al-Baṣrah; and ad-Dinawar, Mâh al-Kûfah. All this took place during the caliphate of Mu'âwiyah.

¹ Cf. Caetani, vol. iv, p. 502.

The meaning of " al-Yaman ". I have been informed by certain men of learning that Ḥudhaifah ibn-al-Yamān was the son of Ḥusail [Ḥisl] ibn-Jābir al-'Absi. He was an ally of the banu-'Abd-al-Ashhal of *al-Anṣḍr*; and his mother was ar-Rabāb, daughter of Ka'b ibn-'Adi of the 'Abd-al-Ashhal tribe. His father was killed in the battle of Uḥud by 'Abdallāh ibn-Mas'ūd al-Hudhali, who killed him by mistake, taking him for an " unbeliever ". In accordance with the Prophet's order, the blood money was paid; but Ḥudhaifah distributed it among the Moslems. According to al-Wāḳidi, Ḥusail was nicknamed al-Yamān because he had commercial interests in al-Yaman; and whenever he arrived in al-Madinah, people would say, " Here comes al-Yamāni [of which al-Yamān is a shortened form]." According to al-Kalbi, however, Ḥudhaifah was the son of Ḥusail ibn-Jābir ibn-Rabi'ah ibn-'Amr ibn-Jurwah, Jurwah being the one nicknamed al-Yamāni after whom Ḥudhaifah was so called, although between the two many generations intervened. Jurwah, in pre-Islamic times, killed someone and fled to al-Madinah, where he became an ally of the banu-'Abd-al-Ashhal. His people called him al-Yamāni because he made an alliance with the Yamanites.

CHAPTER III

AD-DÎNAWAR, MÂSABADHÂN AND MIHRIJÂNĶADHAF

Ad-Dinawar makes terms. Abu-Muṣā-1-Ash'ari left Nihâwand, to which he had come with the army of al-Baṣrah for the reinforcement of an-Nu'mân ibn-Muḳarrin. On his way, he passed by ad-Dinawar where he camped for five days, in which he was offered resistance for only one day. The people of ad-Dinawar then agreed to pay tax and *kharâj*, and sought safety for their lives, possessions and children. Abu-Mûsa granted their request and left over the city his 'dmil, together with some horsemen, and proceeded to Mâsabadhân, whose people offered no resistance.¹

As-Sirawdn makes terms. The people of as-Sirawân made terms similar to those of ad-Dinawar, agreeing to pay poll-tax and *kharâj*; and abu-Mûsa sent detachments and conquered all the lands of ad-Dinawar. Others assert that abu-Mûsa conquered Mâsabadhân before the battle of Nihâwand.

As-Saimarah capitulates. Abu-Muṣa 'Abdallâh ibn-Ḳais al-Ash'ari sent as-Sa'îb ibn-al-Aḳra* ath-Thaḳafi—who was his son-in-law through his daughter umm-Muḥammad ibn-as-Sa'îb—to as-Ṣaimarah the chief city of Mihrijân-ḳadhaf. The city capitulated; and it was agreed that the lives of the inhabitants be spared, that no captives be taken, and that no pieces of gold or silver be carried away, pro-

¹ Cf. Athir, vol. ii, p. 409; Tiflbauri,* vol. i, p. 2477; Yâfcût, vol. iv, p. 393.

vided the inhabitants paid poll-tax and *kharaj* on the land. As-Sâ'ib reduced all the districts of Mihrijânqadhaf. The more reliable report is that abu-Musa dispatched as-Sâ'ib from al-Ahwâz; and the latter reduced Mihrijânqadhaf.

Sinn Sumairah. Muḥammad ibn-'Uḳbah ibn-Muṣrim¹ ad-Dabbi from certain *sheikhs* of al-Kufah:—When the Moslems invaded al-Jibâl, they passed by the eastern summit called Sinn Sumairah, Sumairah being a woman of the Ḍabbah [a branch] of the banu-Mu'âwiyah ibn-Ka'b ibn-Tha'labah ibn-Sa'd ibn-Ḍabbah and one of the Emigrants. Sumairah had a tooth [*sinn* protruding beyond the others];² hence the name of the peak Sinn Sumairah. 308

Ḳanâtîr an-Nu'mân. Ḳanâtîr [arches] an-Nu'mân, according to ibn-Hishâm al-Kalbi, were named after an-Nu'mân ibn-'Amr ibn-Muḳarrin al-Muzani, who camped by these Ḳanâtîr, which had been standing from ancient time.

Kathir ibn-Shihab. Al-'Abbâs ibn-Hishâm al-Kalbi from 'Awânah:—Kathir ibn-Shihâb ibn-al-Ḥuṣâin ibn-dhi-1-Ghuṣṣah-1-Ḥârithi belonged to the 'Uthmân party and often spoke evil of 'Ali ibn-abi-Talib, and dissuaded men from following al-Ḥusain. He died either before or at the beginning of the rebellion of al-Mukhtâr ibn-abi-'Ubaid. Al-Mukhtâr ibn-abi-'Ubaid referred to him when he said: "By the Lord of heavens, the severe in punishment, the revealer of the Book, I shall surely dig the grave of Kathir ibn-Shihâb, the transgressor, the liar." Mu'âwiyah gave him for some time the governorship of ar-Rai and Dastaba, which he held on behalf of Mu'âwiyah and his two *'amils*, Ziyâd and al-Mughirah ibn-Shu'bah. After that, he incurred Mu'âwiyah's anger and was flogged and imprisoned by him in

¹ Cf. Mafcasin, vol. i, p. 700, and Tabari, vol. i, p. 2458: "Ukbah ibn-Mukram".

² Tabari, vol. i, p. 2648.

Damascus. Shuraih ibn-Hâni' al-Muradi interceded in favor of Kathir; and he was released. Yazid ibn-Mu'âwiyah, for selfish reasons, approved of following Kathir and siding with him, and wrote to 'Ubaidallâh ibn-Ziyâd, asking him to appoint Kathir over Mâsabadhân, Mihrijânqadhaf, Ḥulwân and al-Mâhain [the two Mâhs], which he did, giving Kathir many villages of the crown-domains in al-Jabal* as fief. Here Kathir built the castle which bears his name and which lies in ad-Dinawar. Zuhrah ibn-al-Ḥârith ibn-Manşûr ibn-Ḳais ibn-Kathir ibn-Shihâb had secured many crown-villages at Mâsabadhân.

Al-Khasharîmah. I learned from a descendant of Khashram ibn-Mâlik ibn-Hubairah-1-Asadi that the Khasharîmah came first to Mâsabadhân towards the end of the Umayyad dynasty, their grandfather being an emigrant from al-Kûfah.

Kathir made governor. Al-'Umari from al-Haitham ibn-'Adi:—Ziyâd was one day on a trip when the belt of his robe became loose. Kathir ibn-Shihâb immediately drew a needle, that was stuck in his cap, and a thread and mended the belt. Seeing that, Ziyâd said, "Thou art a man of discretion; and such a one should never go without an office." Saying this, he appointed him governor over a part of al-Jabal.

¹or al-Jibal = Persian 'Irak or Media. Meynard, p. 151; Kazwini, p. 228; Hamadhâni, p. 209; Rustah, p. 106.

CHAPTER IV

THE CONQUEST OF HAMADHÂN

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Jarîr reduces Hamadhân. In the year 23 A. H., al-Mughirah ibn-Shu'bah who, after the dismissal of 'Ammâr ibn-Yâsir, was the ¹*dmil* of 'Umar ibn-al-Khattâb over al-Kûfah, dispatched Jarir ibn-'Abdallâh al-Bajali to Hamadhân.¹ The inhabitants of Hamadhân offered resistance and repelled his attacks, in the course of which Jarir received an arrow in his eye; and he remarked, "I give up my eye, seeking recompense from Allah who decorated with it my face and provided me by means of it with light, so long as he willed, and then deprived me of it as I was in his cause!" After that he reduced Hamadhân, which made terms similar to those of Nihâwand. This took place toward the close of the year 23. Its inhabitants, having later rebelled, drove Jarir back; but he finally took their land by force.*

Other versions. According to al-Wâqidi, Jarir reduced Nihâwand in the year 24, six months after the death of 'Umar ibn-al-Khattâb.

It is reported by others that al-Mughirah ibn-Shu'bah, with Jarir leading the vanguard, marched against Hamadhân and, after reducing it, put it in charge of Kathir ibn-Shihâb al-Ḥârithi.

The terms with al-Ala'. 'Abbas ibn-Hisham from his grandfather and 'Awânah ibn-al-Ḥakam:—When Sa'd ibn-

¹ Ecbatana. See Meynard, pp. 597-608

² Cf. Yakut, vol. iv, p. 981; Athir, vol. iii, p. 16.

abi-Wakḥkâş ruled over al-Kûfah in behalf of 'Uthmân ibn-'Affân, he assigned over Mâh and Hamadhân al-'Alâ' ibn-Wahb ibn-'Abd ibn-Wahbân of the banu-'Amir ibn-Lu'ai. The people of Hamadhân acted treacherously and violated the covenant, on account of which al-'Alâ' fought against them until they surrendered. The terms he made with them stipulated that, on the one hand, they should pay *kharaj* on their land and tax on their person and deliver to him 100,000 *dirhams* for the Moslems; and that, on the other hand, he should not interfere with their possessions, inviolable rights and children.

Mddhardn. According to ibn-al-Kalbi, the castle known by the name of Mâdharân was so called after as-Sari ibn-Nusair * ibn-Thaur al-'Ijli, who camped around it until he reduced it.

Sisar. Ziyâd ibn-'Abd-ar-Raḥmân al-Balkhi from certain *sheikhs* of Sisar:—Sisar was so called because it lay in a depression surrounded by thirty hills. Hence its other name "Thalâthûn Ra's" [thirty summits]. It was also called Sisar Şadkhâniyah which means thirty summits and a hundred springs, because it has as many as one hundred springs.

Sisar and the adjoining region were pasture-lands for the Kurds and others. It also had meadows for the beasts of burden and the cattle of caliph al-Mahdi, and was entrusted to a freedman of his called Sulaimân ibn-Ḳirât—whose name Sahrâ' Ḳirât in Madinat as-Salâm bears—and to a partner of his, Sallâm aṭ-Ṭaifûri, Ṭaifûr having been a freedman of abu-Ja'far al-Mansûr and having been given by him as present to al-Mahdi. When in the caliphate of al-Mahdi the destitute [*şa'âlik*] and villain became numerous and spread over al-Jabal, they chose this region for their refuge and

¹ Cf. *Marâşid*, vol. iii, p. 27.

stronghold, to which they resorted after acting as highway-men, and from which they could not be called back, because it was a boundary line between Hamadhân, ad-Dinawar and Adharbaijân. Sulaimân and his colleague wrote to al-Mahdi, reporting the case of those who interfered with their beasts and cattle. Thereupon, al-Mahdi directed against them a great army and wrote to Sulaimân and Salâm, ordering them to build a city and occupy it with their associates and shepherds and use it as a refuge for their beasts and cattle against those who threatened them. Accordingly, they built the city of Sisar, fortified it, and made people settle in it. The district [*rustdk*] of Mayanharaj^x in ad-Dinawar, and that of al-Jûdhamah in Adharbaijan which is a part of the province of Barzah, together with Rustuf² and Khâbanjar were added to Sisar; and the whole was made into one district that was put under one 'dtnil to whom its *kharaj* was paid.³

Later, in the caliphate of ar-Rashid, this band of destitute multiplied and badly damaged Sisar. Ar-Rashid ordered that it be repaired and fortified, stationing in it 1,000 of the men of Khâkân al-Khâdim as-Sughdi, whose descendants are still in it. Towards the end of his caliphate, ar-Rashid appointed Murrah ibn-abi-Murrah ar-Rudaini-1-ljli over Sisar. 'Uthmân al-Audi attempted to wrest it from his hands, but failed, succeeding⁴ only in wresting all or most of what Murrah already held at Adharbaijân. Until the time of the insurrection, Murrah ibn-ar-Rudaini did not cease in the days of Muḥammad ibn-ar-Rashid to pay the fixed *kharaj* of Sisar which he had 311!

¹ Khurdadhbih, p. 120. Hamadhani, p. 240: "Mayanmaraj".

² ? perhaps *rustak*; cf. Yakut, vol. iii, p. 216.

³ Hamadhani, pp. 239-240.

⁴ According to Hamadhâni, p. 240, he failed in that, too.

agreed to pay annually.¹ In the caliphate of al-Ma'mûn, Sisar was taken from the hand of 'Asîm ibn-Murrah and once more added to the crown-domains [*diya' al-khildfah*],

Al-Mafâzah. I was told by certain *sheikhs* from al-Mafâzah, which is situated near Sisar, that when al-Jurashi² ruled over al-Jabal the inhabitants of al-Mafâzah evacuated their town. Al-Jurashi had a general, Hammâm ibn-Hâni' al-'Abdi, to whom most of the people of al-Mafâzah yielded their villages and held them as tenants in order to enjoy his protection. Hammâm appropriated the villages to himself and used to pay the treasury what was due on them until he died. His sons were too weak to hold them. After the death of Muḥammad ibn-Zubaidah, when al-Ma'mûn was on his way from Khurâsân to Madinat as-Salâm, he was met by certain sons of Hammâm and a man from al-Mafâzah named Muḥammad ibn-al-'Abbâs, who told him the story of the place and informed him of the desire of all the people to give up their lands to him and act as his tenants in it provided they be protected and strengthened against the destitute bands and others. Al-Ma'mûn accepted their offer and ordered that they be reinforced and strengthened in order to cultivate the lands and repair them. Thus these lands were added to the crown-domains.

Laila-l-Akhyalâyah. According to a tradition communicated to me by al-Madâ'ini, Laila-l-Akhyaliyah paid a visit to al-Ḥaj ĵaj. He gave her a present, and she requested him to write and recommend her to his *'âmil* at ar-Rai. On her way back, Laila died at Sâwah, where she was buried.

¹ *AT. mubafa'ah*; M. V. Bérchem, *La Propriété Territoriale et l'Impôt Fancier sous les Premiers Califes*, p. 45.

² Cf. "al-Harashi" in Ya'kubi, p. 353.

CHAPTER V

ḲUMM, ḲĀSHĀN AND IṢBAHĀN

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Kumm and Kashan reduced. Leaving Nihawand, abu-Mūsa 'Abdallāh ibn-Ḳais al-Ash'ari came to al-Ahwāz, and after passing through it, stopped at Ḳumm which he reduced after a few days' fight. He then directed al-Aḥnaf ibn-Ḳais, whose name was aḍ-Ḍaḥḥāk ibn-Ḳais at-Tamimi to Ḳāshān, which he took by force. Abu-Mūsa then overtook him.¹

Jai and al-Yahūdīyah capitulate. In the year 23, 'Umar ibn-al-Khaṭṭāb directed 'Abdallāh ibn-Budail ibn-Warḳā' al-Khuzā'i to Iṣbahān. Others assert that 'Umar wrote to abu-Mūsa al-Ash'ari ordering him to direct 'Abdallāh at the head of an army to Iṣbahān, which abu-Mūsa did. 'Abdallāh ibn-Budail conquered Jai,² which capitulated after a fight, agreeing to pay *kharaj* and poll-tax, provided the population be guaranteed the safety of their lives and all possessions with the exception of the arms in their hands.

'Abdallāh ibn-Budail then directed al-Aḥnaf ibn-Ḳais, who was in his army, to al-Yahudiyyah,³ whose inhabitants made terms similar to those of Jai.

Thus ibn-Budail effected the conquest of the territory of Iṣbahān with its districts over which he acted as *'amil* to

¹ Cf. Yakut, vol. iv, pp. 15, 175.

² A part of Iṣbahān. Istakhri, p. 198, note n; Haudal, p. 261; Yakut, vol. ii, p. 181; Meynard, pp. 188-189.

³ Another suburb of Iṣbahān. Yakut, vol. iv, p. 1045.

the end of the first year of 'Uthmân's caliphate, at which time 'Uthmân appointed as-Sa'ib ibn-al-Aḳra'.

Bashir's version. Muḥammad ibn-Sa'd, a freedman of the banu-Hâshim, from Bashir ibn-abi-Umayyah:—Al-Ash'ari camped at Iṣbahân and proposed to the people the idea of Islâm, which they refused. He then proposed that they pay tax, upon which they made terms agreeing to pay it. The very next morning they rebelled; and he fought against them and, by Allah's help, defeated them. Muḥammad ibn-Sa'd, however, adds, " In my view this refers to the inhabitants of Kumm."

The satrap of Isbahdn. Muḥammad ibn-Sa'd from Muḥammad ibn-Iṣḥâk:—'Umar sent ibn-Budail al-Khuzâ'i to Iṣbahân, whose satrap [*marzubdri*] was an aged man called al-Fâdûsafân.¹ Ibn-Budail besieged the city and wrote to the people inciting them to forsake him. Seeing the lukewarmness of his men, al-Fâdûsafân chose thirty archers, in whose courage and obedience he confided, and fled away from the city towards Karmân with a view to joining Yazdajird. As soon as 'Abdallâh knew of it, he sent after him a heavy detachment of cavalry. As the Persian reached a high place, he looked behind and said to 'Abdallâh, " Take heed for thyself, no arrow of ours misses its mark. If thou charge, we shoot; and if thou fight a duel, we will fight!" A duel followed in the course of which the Persian gave 'Abdallâh² a blow [with the sword] which, falling on the pommel of his saddle, broke it and cut the breast-girth [of the horse]. The Persian then said to 'Abdallâh, " I hate to kill thee because I see thou art wise and brave. Wouldst thou let me go back with thee that I may arrange terms with thee and pay tax for my towns-

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¹Tabari, vol. i, p. 2639: " al-Fadhusafan ".

² Cactani, vol. v, p. 40, takes 'Abdallah to be the one who delivered the blow. Cf. Tabari, vol. i, p. 2639.

men, of whom those who stay will be considered *dhimmis*, and those who flee will not be interfered with? The city I will turn over to thee." Ibn-Budail returned with him and took Jai; and the Persian fulfilled his promise, saying, "I saw that ye, people of Işbahân, are mean and disunited. Ye, therefore, deserve what I did with you."

The territory of Işbahân pays kharâj. Ibn-Budail then passed through the plains and mountains of the territory of Işbahân, all of which he conquered, treating them as regards *kharâj* as he had treated the people of al-Ahwâz.

Some say that the conquest of Işbahân and its territory was effected partly in the year 23 and partly in the year 24.

Other versions. It is reported by others that 'Umar ibn-al-Khaţţâb sent at the head of an army 'Abdallâh ibn-Budail, who met abu-Mûsa, after the latter had conquered Ḳumm and Ḳâshân. They both now led the attack against Işbahân with al-Aḥnaf ibn-Ḳais commanding the van of abu-Mûsa's army. Thus they subjugated all al-Yahûdiyah as described above. Ibn-Budail, after that, reduced Jai; and they both marched through the territory of Işbahân and reduced it. The most reliable account, however, is that Ḳumm and Ḳâshân were conquered by abu-Mûsa; whereas Jai and al-Yahûdiyah, by 'Abdallâh ibn-Budail.

Abu-Ḥassân az-Ziyâdi from a Thaḳîf man:—In Işbahin stands the sanctuary¹ of 'Uthmañ ibn-abi-l-'Aşî ath-Thaḳafi.

Persian nobility embrace Islâm. Muḥammad ibn-Yaḥya at-Tamimi from his *sheikhs*:—To the nobility of Işbahân belonged various strongholds in Jafrabâd in the district of ath-Thaimarah M-Kubra, in Bihjawarsan³ and in the fort

¹ Ar. *mashhod*—a place where a martyr died or is buried.

² Ya'kubi, p. 275: "at-Taimara"; *cj.* Rustah, p. 154, b; Yakut, vol. t, p. 908.

³ or Ḳahjawarsan, Pers. Gah Gawarsan. Yakut, vol. ii, p. 11.

of Marabin.¹ When Jai was reduced, these nobles offered homage, agreeing to pay the *kharaj*; and because they disdained to pay poll-tax, they became Moslems.

Al-'Anbari in Isbahdn. It is stated by al-Kalbi and abu-1-Yaẓẓān that after al-Hudhail ibn-Ḳais al-'Anbari was appointed governor of Isbahān in the time of Marwān, the 'Anbari clan moved there.

Idris ibn-Ma'kil imprisoned. The grandfather of abu-Dulaf (abu-Dulaf being al-Ḳāsim ibn-'Isa ibn-Idris ibn-Ma'kil al-Ijli), whose occupation consisted in preparing perfumes and trading in sheep, came to al-Jabal with a number of his relatives and occupied a village at Hamadhān called Mass. They became wealthy and came to own many [crown] villages. One day Idris ibn-Ma'kil attacked a merchant who owed him money and choked him. Others say he choked him and took his money. Therefore, he was carried away to al-Kūfah, where he was imprisoned. This took place when Yūsuf ibn-'Umar ath-Thaḳafi ruled over al-'Irāq in the days of Hishām ibn-Abd-al-Malik.

Al-Karaj rebuilt. After that, 'tsa ibn-Idris came to al-Karaj,² which he reduced and whose fort, which was dilapidated, he rebuilt. Abu-Dulaf al-Ḳāsim ibn-'Isa strengthened his position and rose into eminence in the eyes of the *sulṭān*. He enlarged that fort and built the city of al-Karaj which was for that reason called after him Karaj abi-Dulaf. Al-Karaj to-day forms a district by itself.

Ḳumm's rebellion suppressed. The inhabitants of Ḳumm threw off their allegiance and withheld the *kharaj*. Al-Ma'mūn directed against them 'Ali ibn-Hishām al-Marwazi, recruiting him with troops³ and ordering him to wage war

¹ Cf. Mufcaddasi, p. 402: "Sarimin"; Ya'kubi, p. 275: "Mirabin"; Yakut, vol. iv, p. 382: "Mafabanan"; Hamadhani, p. 263.

² Meynard, pp. 478-479.

³ Tabari, vol. iii, p. 1093.

against them. 'Ali did so, killed their chief, Yahya ibn-'Imrân, razed the city wall to the ground and collected over 7,000,000 *dirhams* as tax, although previous to this they used to complain that 2,000,000 were too much for them to pay.

In the caliphate of abu-'Abdallâh al-Mu'tazz-Billâh ibn-al-Mutawakkil-'Alallâh, they once more threw off their allegiance, upon which al-Mu'tazz directed against them Musa ibn-Bugha, his *'amil* over al-Jabal, who was conducting the war against the Tâlibites who appeared in Tâbaristân. Kumm was reduced by force and a large number of its inhabitants was slaughtered. Al-Mu'tazz wrote that a group of its leading men should be deported.

CHAPTER VI

THE DEATH OF YAZDAJIRD IBN-SHAHRIYÂR IBN-KISRA 315
ABARWÎZ IBN-HURMUZ IBN-ANÎSHIRWÂN

The flight of Yazdajird. Yazdajird fled from al-Ma-dâ'in to Hūlwân and thence to Işbahân. When the Moslems were done with Nihawand, he fled from Isbahan to Iştakhr, where he was pursued, after the conquest of Işbahān, by 'Abdallāh ibn-Budail ibn-Warka', but to no avail. Abu-Mūsa-1-Ash'ari came to Iştakhr and attempted its conquest, but did not succeed, and likewise did 'Uthmân ibn-abi-l-'Aşī ath-Thakāfi try it and fail.

In the year 29 when all Persia with the exception of Iştakhr and Jūr¹ was already reduced, 'Abdallāh ibn-'Amir ibn-Kuraiz proceeded to al-Basrah. Yazdajird was on the point of leaving for Ṭabaristān, whose satrap had invited him, when Yazdajird was still in Işbahān, to come to Ṭabaristān which he told him was well fortified. It then occurred to Yazdajird to flee to Karmân, to which ibn-'Amir sent after him Mujāshi* ibn-Mas'ūd as-Sulami and Harim ibn-Haiyan al-'Abdi. Mujāshi' came and stopped at Biyamand in Karmân, where his army was caught by a snow storm and nearly annihilated, few only surviving. The castle in which he resided was called after him Kaşr Mujāshi*. Mujāshi* then took his way back to ibn-'Amir.

As Yazdajird was one day sitting in Karmân, its *marzubān* came in; but Yazdajird felt too haughty to speak to

¹ Tabari, vol. i, p. 2863: "which is Ardashir Khurrah". Cf. Meynard, p. 23.

him, and the *marzuban* ordered that he be driven out, saying, "Not only art thou unworthy of a kingdom but even of a governorship of a village; and if Allah had seen any good in thee, he would not have put thee in such condition!"

Yazdajird left for Sijistan¹ whose king showed regard for him and exalted him. After a few days Yazdajird asked about the *kharaj* which made the king change his attitude towards him.

Seeing that, Yazdajird left for Khurāsân. When he reached the boundary line of Maru he was met by its satrap [*marzubdn*] Mahawaih² with great honor and pomp. Here he was also met by Nizak Tarkhân who offered him something to ride upon, gave him presents and entertained him bountifully. Nizak spent one month with Yazdajird, after which he left him. He then wrote Yazdajird asking for the hand of his daughter. This aroused the anger of Yazdajird, who said, "Write and tell him 'Thou art nothing but one of my slaves; how darest thou then ask for my daughter's hand?' " Yazdajird also ordered that Mâhawaih, the satrap of Maru, give an account and be asked about the money he had collected. Mâhawaih wrote to Nizak, instigating him against Yazdajird and saying, "This is the one who came here as a runaway fugitive. Thou hast helped him in order to have his kingdom restored to him; but see what he wrote to thee!" They both then agreed to put him to death. 316

Yazdajird slain. Nizak led the Turks to al-Junâbidh⁸ where he met the enemy. At first the Turks retreated, but then the tide turned against Yazdajird, his followers

¹ Cf. Michel le Syrien, *Chronique*, vol. ii, p. 424 (ed Chabot).

² Tha'alibi, p. 743: "Maliawait".

³ Yunabidh, Yunawid or Kunibidh. tyakhri, p. 273; Saukal, p. 324; Muḳaddasi, p. 321.

were killed, his camp was plundered, and he fled to the city of Maru. The city refused to open its gates; so he had to dismount at a miller's house standing on the bank of al-Mirghâb.¹ Some say that having heard of that, Māhawaih sent his messenger who killed him in the miller's house. Others assert that Māhawaih incited the miller and, by his orders, the miller killed Yazdajird, after which Māhawaih said, "No slayer of a king should be kept alive", and he ordered that the miller himself be put to death. Still others claim that the miller offered Yazdajird food, which he ate, and drink, which intoxicated him. In the evening, Yazdajird took out his crown and put it on his head. Seeing that, the miller coveted the possession of the crown, and raising a mill-stone dropped it on Yazdajird. After killing him, he took his crown and clothes and threw the body into the water. When the news came to Māhawaih, he put the miller and his family to death and took the crown and clothes. According to another story, Yazdajird was warned against the messengers of Māhawaih and fled away, jumping into the water. When the miller was asked about him, he said, "The man has left my house." They found Yazdajird in the water, and he said, "If ye spare me I will give you my belt, ring and crown." He asked them for some money with which he could buy bread, and one of them gave him 4 *dirhams*. Seeing that, Yazdajird laughingly said, "I was told that I will some day feel the need of 4 *dirhams* I" Later he was attacked by certain men sent after him by Māhawaih, and he said, "Kill me not; rather carry me to the king of the Arabs, and I will make terms with him on your and my behalf, and thus ye will be safe." **They** refused and choked him by means of a bow-string.

¹ or Marghâb or Murghâb, also called Nahr Maru. Tabari, vol. i, p. 2872; Haukal, p. 315.

His clothes they carried away in a pouch; and his body they threw away into the water.¹

Fairûz taken away by the Turks. It is claimed that Fairûz ibn-Yazdajird fell into the hands of the Turks, who gave him one of their women in marriage; and he settled among them.

¹Cf. Tha'alibi, pp. 74[^]-747; Tabari, vol. i, pp. 2879-2881.

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